PHALA JYOUTISHA
Dr. S. R. N. Murthy

A PROJECT ON PHALA JYOUTISHA DEEPIKA



Kalpatharu Research Academy Publication

Chief Editor: Daivajna K.N. Somayaji

PHALA JYOUTISHA

(INTERPRETATIVE ASTROLOGY)

सूर्यःशौर्यं इन्दुरिन्द्रपदवीं सन्मंगलं मंगलः
सद्बुद्धिं च बुधो गुरुश्च गुरुतां शुक्रः सुरूपं वपुः
सौरिः शौर्यं निरोगतां च वपुन्दद्यात् परां श्रेयसीं
राहुर्बाहुबलं करोतु सततं केतुः कुलस्योन्नतिं

BY

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PHALA JYOUTISHA
or
INTERPRETATIVE ASTROLOGY

Preface

Astrology, the vedic science of stars/time is the life and breath of India. This science has been declared by Lagadha as the crest of the peacocks or the head-gem of the most exceptional snakes to the Vedas. Of all the adjuncts of the Vedas, astrology commands the pride of place. Jyoutisha governs both astronomy and astrology in Sanskrit. This science was developed by the seers of Vedic times in order to perform the various kinds of sacrifices on time. Hence the correct time was given the most important item of the Vedic sacrifices. In order to determine the correct time, the Vedic seers had to make serious observations over long periods of time and make up an annual calendar. The greatest achievement of the Vedic seers is the establishment of such an annual calendar. The first ever calendar in any civilisation probably is that of the Vedic Calendar. It was consisting of five year cycles called the Yugas. They used to begin the calendar when both the luminaries used to coincide in the star Dhanishtha as per Vedanga Jyoutisha of Lagadha. Since then the Indian almanacs have undergone many changes and to trace the development is a fascinating story.

While astrology with astronomy developed in India under the common title of Jyoutisha, astrology was not considered to be a science in the Western European countries while astronomy was considered as one of the most important branches of modern science, nay the foundation of modern science. Whether astronomy was a derivative of astrology in the orient is a debatable subject. In the West, astronomy received tremendous impetus in the many centuries of development of the mid-eastern Euphratis and Tigris civilisations through the Babylonian, Greek, Egyptian, Roman etc. periods. There also their original calendar underwent drastic changes through the centuries, specially giving

rise to the modern Gregorian Calendar. The early ten month calendar became the later 12 month calendar but retained such names as October, November, December etc., nomenclature for the 8th, 9th, and the 10th months. They did not change these after revision including the months of July and August. This is a lacuna in the calendar. On the other hand the Vedanga JYOUTISHA calendar is bereft of such lacunae.

According to Shamasastry-"The mean periods of the Vēdanga Jyoutisha, thus adjusted, are so perfect that they could have been observed for 10,000 years without the year going wrong by a single day." This is a testimony for the correctness of the Vedānga Jyoutisha calendar.

The establishment of the calendar is one thing; the use of the almanacs in their varied interpretations is another thing. The Indian Almanac makers have made it a point to forecast rains, storms, cloud formation, the measurement of rainfall, the nature of the crops, the increase and decrease in the out-put of varied crops in a particular year, the social upheavals, wars, famine etc., under the head of Mundane Astrology. This branch was very important to the Royal Houses for their strategy. Hence they used to have royal astrologers in their courts. It is well known that Varāhamihiracāry was one such in the court of King Vikramāditya of Ujjain.

The Ayurvedic study of human embryo as representing the Universe (Brahmānda and Pindānda) was the basis of the other branch of astrology the Human Astrology. Parāsara and his band of students, Vasishtha, Bhārgava and others have been the earliest students of this branch of astrology. They have studied the time frame of human entity and also of the animals and they have formulated rules as to sketch their life span with all its ups and downs. This is the most important aspect of astrology guiding man in this Universe. An astrologer can broadly bring out the most important events in a particular human life given the data of his birth time, place and date. This is just a seed sown in the soil

of time and observing its growth and its results during the progress of time. If this is known in advance, the person can chart out his life accordingly and leave all other ambitions, if at all he has any and give more thrust on the noted aspects and make his life purposeful. Many authors have made very important contributions to this branch of astrology, generally defined as Phala Jyoutisha-as also in the other two branches of astrology called the Jātaka and Siddhānta. This science is also depending upon the science of mathematics as the other branches of science do. But, the mathematical base is taken by the interpretator as in any of the modern science disciplines including geology, sociology, archaeology, anthropology, psychology, medicine etc. However, the mathematical basis is the rocky foundation of interpretational astrology, human experience and intuition play much significant role in this field as in other fields also. It is the acumen and experience of the astrologer as well as backed by intuition by the devotion to some particular spiritual power that he will be able to identify the correct happening in a particular period of the human history. In this regard and in several other regards, this science of astrology is no less or no more interesting as any other branch of modern science. The most important aspect of a scientific discipline is the facts and their reproducibility. The rules formed in interpretative astrology are certainly those which are almost reproducible but not identical, since no two points in the Universe are ever identical. Nature abhors duplication but a certain amount of overlapping is recognisable from one event to the other. Such things have been formulated as guides to the interpretation of live events. No two events in geology, medicine, psychology, sociology etc. can be identical and reproducible to the total picture. Similar is the science of time and we owe much to the Vedic rshis and later authorities for their most valuable contribution.

These contributions run for several thousands of volumes and it is difficult to bring all those in a single book. However, the most important and salient points can be put up as foundation lessons

and to develop the faculty of interpretations based on them and their own experience. In the event of utilising their own experience, the modern students can be addressed as to the many facts which are of outmoded interpretations in the Hindu Astrological texts. However, they must be modified in the light of the developments in modern times and if possible given a modern interpretation. For e.g. the rules say that one should look for education the house of nadir or the fourth bhāva. If any native is interested in knowing the particular field of study that he can pursue with the least effort, it must be possible to be gleaned through astrological predictions. But this interpretation, must be in the light of modern education. One may become an engineer or a medico or a technologist or a driver, a pilot etc. etc. Here it is difficult to interpret these jobs and their connected education from the rules prevailing in the various books on Hindu Astrology. There is an urgent necessity for the revival of this field in the modern context. Students of astrology should strive to carry out further research in these fields and try to modify the ancient rules in order to accommodate the results of modern research. Then the science of astrology can be more useful to the common man and to the whole world at large.

In writing this book, the Academy has presumed that the reader is already thorough with the other two branches of astrology namely the Siddhānta and Jātaka. Also, comments are made at several places cautioning for extreme restraint on the part of the astrologers in making interpretations. It is totally necessary to exercise full restraint when one is interpreting certain rules which are mostly unwarranted or check warranted. Such things should not be made in their interpretations, otherwise they may land in trouble. Things like, death, debauchery, destruction of relatives etc. are serious things warranting restraint. Even if they are left uninterpretated it would be nice. The interpretator must take cognition of the context and try to interpret the things of the horoscope to the native so as to help him in his endeavors and not to scare him with the old rules and laws. This is one of the most

important qualities of an astrologer who practices this science. An astrologer is a close guide for various purposes. He may be a guide for getting over a deadly disease, to overcome certain insurmountable dangers, as a marriage counsellor, as a guide to education - either professional or technology - or resort to gain a job, when he will have to interpret as guide to one's job. All these things will make the astrologer a most sought after person and a well wisher of all and not a money squeezer interpreting such unwarranted and dangerous things in the horoscope. Even such things must be told in a consoling manner and with suggestion of remedial measures. That is an astrologer.

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valuable and standard books in Hindu Astrology. The Academy again feels not satisfied to tell the reader for exercising extreme caution in his interpretations and make his own quality of interpretations. With these few words, the Academy presents the book to the diligent reader and requests for pardon for any errors and to indicate for correction in future. If the readers find this book helpful in initiating interpretation of the various charts, the ACADEMY will feel amply rewarded.

Kalpataru Research Academy, Bangalore, committed to the task of spreading among the people the essential aspects of Indian culture, has reason to be gratified because of its numerous publications, which have elicited appreciation from scholars and lay-folk alike. It has sponsored several Encyclopaedic works like Pratima-Kosha (in six volumes). Agama-kosha (in twelve volumes), Prachina-Vastu-Kosha (in three volumes), Lailita-Kosha, Ganesha- Kosha, Oushadhi-Kosha etc. They have provided not only comprehensive information about the subjects covered, but also authoritative information.

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10.03.1994
Srimukha Magha Bahula
Trayodashi (Shivaratri)

Daivagna K.N. Somayaji
Director and Chief Editor
Kalpataru Research Academy.

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My son Chry. Prasad, S. N. has gone through the proofs of the print and corrected them for the final phase. I express my thanks to him and for the neat sketch of the cover sloka.

This book has been written by me with the sole intention of making the younger generation aware of such important information in the great Indian Sanskrit lore. I wish that they will be benefited by this book and make their own plan of life applying these rules to their own horoscopes, and prove to be better citizens of India nay the world. As such I have great pleasure in presenting this book to my grandson Chry. Shivakāma Simha.

10.3.1994 Dr. S. R. N. Murthy
Bangalore-40.

PHALA JYOUTISHA
INTERPRETATIVE ASTROLOGY

CONTENTS

INTERPRETATIVE ASTROLOGY

Introduction

The Hindu science of Astrology (Jyoutisha) has its origin in the Vedas. Rg.vedic sages had identified the luminaries, the planets, the nodes and the 27 stars (Vedānga Jyoutisha by Lagadha, Shamashastry, 1936). According to one interpretation, the most part of the Rg.Veda is made up of spells to get the luminaries out of the clutches of the nodes specially Rāhu or Swarbhānu during the period of eclipses (Shamashastry, 1938), Later time reckoning was the chief aim of the astrologer to perform the sacrifices in time. This recording went on for centuries and millennia, the accumulated account of which made this field of Astrology actually an integral part of Vēdanga in due course of time. Thus Jyouthisha is as old as Vedas.

In post-Vedic times, several Siddhāntas or texts of astronomical treatises came to be in existence from time to time. The next text of great importance happens to be the work of Varāhamihira (505 A.D.) called the Panchasiddhāntika. This text mentioned five siddhāntas namely:

1. Pitāmaha Siddhānta
2. Vasishtha ,,
3. Romaka ,,
4. Paulisha ,,
5. Saura ,,

According to Varāhamihira the Saura or Sūrya-siddhānta is the most correct and next in order are Romaka and Paulisha are both equally correct next only to the Suryasiddhānts. The remaining two are mostly incorrect. (Thibaut & Dvivedi, 1968).

According to Burgess, (1977), there are two classes of Hindu astronomical texts. The first class belongs to the works by well known astronomers of India. Under this he enumerates:

The Aryabhatīya	Āryabhata I (499 A.D.)
The Romaka and Poulisha	Lātadeva (505 A.D.)
The Pancasiddhāntika	Varāhamihira(550 A.N.)
The Brahmagupta Siddhānta	Brahmagupta (628 A.D.)
The Sishyādhivrddhida	Lalla (748 A.n.)
The Laghu & Brhanmanāsa	Manjula (932 A.D.)
The Siddhānta Shekhara	Srīpati (1028 A.D.)
The Siddhānta Siromani	Bhāskara II

Those of the second class are noted to be revelations and the authors do not give their names. To this class belong the 18 Siddhāntas mentioned below:

1. Sūrya Siddhānta
2. Paitāmaha Siddhānta
3. Vyāsa Siddhānta
4. Vasishtha Siddhānta
5. Atri Siddhānta
6. Parāsara Siddhanta
7. Kāshyapa Siddhānta
8. Nārada Siddhānta
9. Garga Siddhānta
10. Marīci Siddhānta
11. Manu Siddhānta
12. Angira Siddhānta
13. Lomasha Siddhānta
14. Paulisha Siddhānta
15. Cyavana Siddhānta
16. Bhrgu Siddhānta
17. Yavana Siddhānta
18. Saunaka Siddhānta

The Rg. vedic sages used to measure the time in terms of half days of the bright half and dark half of the months, solar and lunar months, rtus, ayanas, and the year (Subbarayappa et al, 1975). They also later developed a system of measurement of time in terms of five factors called the thithi, vāra, nakshatra, yoga and karana- called the Panchānga, deciphering that the time has five parts or angas. These type of almanacs numbering some 51 are

current even today in India in various parts. They prepare these almanacs in advance to determine the thithis, the vāra, nakshatra of the day, the yogas and the karanas, as also the festivals, car festivals of various temples, birth of great acāryas etc. etc. and control the civilian functions. So much so, the entire Hindu public is depended on these Panchāngas for their day to day religious purposes. Thus astronomy is ruling the country.

From these astronomical treatises are prepared the horoscopes of the birth of children, fixing of any muhūrta for auspicious celebrations etc. This field of study is designated as Jātaka. Not only the sixteen kundalis are prepared but also the strength of the houses (bhāva bala) and planets (Graha bala) are determined according to the astrological cannons. This field is also vast and requires considerable expertise in the preparation of these charts for interpretation.

The third and the most important division of Hindu astrology is the part of interpretation (Phalita). This is the most difficult field and needs mastery over a number of texts and one's own experience. There are numerous texts under this section but it is well neigh impossible to go through all and acquaint with them. Some of the most dependable texts are studied and interpretations are attempted based on the rules present in them. Thus the science of Jyoutisha has three major subdivisions viz. Siddhānta, Jātaka and Phalita.

The field of interpretative astrology is just like any other interpretative science. There are rules according to which interpretation should be done. In a biological science like this, there may not be cent per cent identical interpretation. Nature abhors duplication. But excenting certain overlapping situations the chief points of happenings can be read out from the application of these rules. The reproducibility is something of the order of 60 to 80 per cent, if all the data of jātaka or horoscopy are provided.

In the major data, the interpretation gets astray by a great margin. Hence, it must be the first duty of an astrologer to ensure the correct timing of the event and the correct casting of the horoscope and determination of various charts and the strength of the houses and planets. Unless these items are fulfilled, it is not advisable to undertake any kind of interpretation.

It may also be pointed out here that interpretative astrology is the most difficult field for interpretation since it involves some ten variables. Research in this field has been discontinued from a long time. Modern applications have stopped at the application of computer preparation of horoscope and its reading as given in certain texts. But this field does not end there. It is not known whether there are mathematical rules for solving more than four bodied systems. The horoscopy being a ten body system interpretation, it is left to one's own imagination. But, taking the general rules into consideration, the interpreter has to exercise deeply and reflect quickly the results for a given period.

Successful astrologers say that they depend upon some unknown powers of nature in the form of their devoted deities and interpret the charts based on their intuition and experience. They are humble in their observations and make it a point to rectify if their observations could be more truthful by any other methods, if a better astrologer could do so. With that simplicity and humbleness this science need be practiced.

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INTERPRETATIVE ASTROLOGY

SECTION I

Result of birth in various years of the Yugas

In the Rg.Vedānga Jyoutisha (Shamasastry, 1936) five year yugas have been recognised. Accordingly, when the sun and the moon arrive together with the Dhanishtha nakshatra, then is the beginning of the cycle of Yuga of five years. Twelve yugas of this type will make one sixty year cycle, being followed even to this day.

The years of the Yuga are named as given below:-

1. Samvatsara
2. Parivatsara
3. Idāvatsara
4. Anuvatsara and
5. Idvatsara.

These years are lorded over by Agni, the Sun, the Moon, Brahma and Gouri respectively according to Vasishtha Samhita. The lords of the 12 cycles of this five year yuga are as follows;-

1. Agni
2. Devendra
3. Pāvaka
4. Twshtra
5. Ahirbudhnya
6. Pitr
7. Vishvedeva
8. Nishākara
9. Puruhūta
10. Anala

11. Dasra and

12. Bhaga.

The person born in the first yuga of five years namely Prabhava, Vibhava, Shukla, Peamodūta and Prajotapatti is fond of meat and wine, interested in other's wives, endowed with the faculty of poetry, knows architecture and sculpture, and a person of knowledge.

The person born in the second yuga of five years namely Āgnirasa, Srīmukha, Bhāva, Yuva and Dhātu is highly religious and balanced in civilian affairs and commerce, always speaking truth, sinful and earns plenty of money.

The person born in the third cycle of five years namely Ēswara, Bahudhānya, Pramādhi, Vikrama and Vishu is an enjoyer, giver, of intelligence, respects gods and brahmins, with bright face and wealthy.

The person born in the fourth yuga of five years namely Citrabhānu, Swabhānu, Tārana, Pārthiva and Vyaya is having landed property and gardens, lover of medicines, and destroys his wealth by indulging in dhātuvāda or the science of ores.

The person born in the fifth yuga of the five years namely Sarvajitu, Sarvadhāri, Virodhi, Vikriti and Khara is a chatter box, endowed with sons, wealthy, having control over his senses and lover of parents.

The person born in sixth yuga of five years namely Nandana, Vijaya, Jaya, Manmatha and Durmuki is quarrelsome, with increase in his enemies, interested in women, feared of spirits.

The person born in the seventh five years yuga namely Hevilambi, Vilambi, Vikāri, Shārvari and Plava is having clandestine commerce, fast walking and highly stung by the cupid.

The eighth yuga of five years namely Shubhakrut, Shobhakrutu, Krodhi, Vishwāvasu and Parāhava gives birth to person engaged

in sinful acts, suffering from various kinds of mental and physical injuries, and always interested in troubling others.

The person born in the ninth yuga of five years namely Plavnaga, Kīlaka, Soumya, Sādhārana and Virodhikratu is a causer of wells, tanks, ponds etc. and a worshiper of the gods and guests, lives like a king.

The person born in the tenth yuga of five years namely Parīdhāvi, Pramadhīca, Ānanda, Rākshasa and Nala will be a minister of a great king or a respected courtier, he is an enjoyer of life and handsome.

The person born in the eleventh yuga of five years namely, Pingala, Kālāyukti, Siddhārthi, Rourdri and Durmati is bestowed with prosperity, of good character, established, an enemy of devils, and a powerful warrior.

The person born in the twelfth yuga of five years namely, Dundubhi, Rudhirodgāri, Raktākshi, Krodhana and Kshaya is bright, fickle minded, and important person, interested in agriculture and commerce.

Now the nature of the persons born in individual years of the sixty years cycle is given.

Prabhava

According to Jātakābharana, the person born in the Prabhava year is very much interested is collection of things, a protector of his children and grand children, lives a happy and prosperous life for a long time.

According to Daivagnya Vilāsa, the person born in the Prabhava year has good employment, a giver, strong, wealthy and always worshippable, lover of his people and endowed with all comforts.

According to Tājaka, the person born in the year Prabhava will be a collector of all things, lucky in respect of progeny, wealthy, long lived.

According to Mānasagari, the person born in the Prabhava year is proud of his birth and highly religious, knowledgeable, and cruel.

Vibhava

Person born in Vibhava year is an enjoyer, lover of all peoples, strong and is endowed with handsome face, will live as leader of his clan and a person of knowledge, according of Daivagnya Vilāsa.

According to Jātakābharana, he is learned, interested in the jobs entrusted by the Vedas, always away from sinful acts, and is of worshipful mind to his teachers and elders.

According to Tājaka, person born in Vibhava year is in possession of all wealth, handsome, wide eyed, loved by people, skilled in arts and interested in kernal pleasures.

According to Mānasāgari, such a person is fickle, helpful to others, and one interested in doing good acts.

Shukla

Person born in the year Shukla is well versed in music, always joyful, worshiped by his relatives, and a great giver, according to Jātakābharana.

Person born in Shukla year is well versed in dancing, and music, of good natured, giver of food, and happy according to Tājaka.

According to Daivgnya Vilāsa, such a person is always happy, giver, endowed with good natured wife and children, wealthy and of agreeable behaviour, of great learning.

Mānasāgari observed that such a person is pure in his mind and intention, of good characters, one who is bound by his words, helping others, lives like wealthy even though having no wealth.

Pramodūta

Person born in the year Pramodūta is an expert giver, always happy, speaker of truth, capable, and far thinking, according to Daivagnya Vilāsa.

According to Jātakābharana, such a person is an obstruction to all kinds of jobs, always of bad natured, and interested in promoting his own jobs.

Tājaka observed that such a person is an of bad nature, arrogant, and interested in other women.

Mānasāgari observed that such person is in possession of meagre wealth, angry with his wife, relatives and friends but even then very prominent and respected in kings court.

Prajotpatti

The person born in the year Prajotpatti is very much interested in the protection of people; always attached to truth and religion and worshipping of gods and brahmins, according to Daivagnya Vilāsa.

According to Jātakābharana, such a person is kind hearted, giver, religious, knowledgeable about what to do and what not to do and is worshipful of gods and brahmins.

According to Mānasagari, such a person is knowledgeable in the religious texts and performing of worship, highly religious, and worshiped by his followers.

Āngīrasa

The person born in the year Āngīrasa receives happiness from his wife, enjoyer, respected, speaking kind words, with many children, with good intention and long lived-according to Jātakābharana.

According to Tājaka, he is owner of landed property, long lived, good natured and women hunter.

According to Daivagnya Vilāsa, such a person is in possession of a good life and endowed with large family of children.

According Mānasāgari, such a person is performer of acts enjoined in the religious texts, worshipped by his friends as a respected guest.

Srīmukha

According to Daivagnya Vilāsa the person born in the Srīmukha year is wealthy, having knowledge of sciences, surrounded by his people, endowed with good nature, strong and famous.

According to Jātakābharana, such a person is having all kinds of wealth, involved in good works, knowledgeable in science surrounded by his people and friends, strong and famous.

According to Tājaka, he is always joyful, totally interested in the worshipping of gods and brahmins and hating bad intentional works.

Mānasāgari observed that such a person is endowed with corns and wealth, worshipful of gods, expert in Dhātu Vāda and always interested in doing works.

Bhāva

The person born in the year Bhāva is, according to Daivagnya Vilasa, is bright, famous, possessing admirable qualities, brave, obedient, always enjoying and of pure mind in all jobs.

According to Jātakābharana, such a person is wealthy famous, highly religious and endowed with knowledge and obedience.

According to Tājaka he is knowledgeable, doing numerous works, protector of relatives and friends, is wealthier amongst the wealthiest having obtained wealth from other countries.

Mānasāgari observed that such a person is always exhibiting his knowledge of sciences, follower of routine works and having interest in eating the meat of fish.

Yuva

Person born in the year Yuva is, according to Daivagnya Vilāsa, always with pleasant manners, kind, obedient, peaceful, giver, of good character, long lived and strong.

According to Jātakābharana, such a person is peaceful, of good character, long lived, giver, winner and with intention of doing good works.

Tājaka observed that such a person will be endowed with less wealth, learned, religious, controller of his senses, and peaceful.

Mānasāgari stated that such a person is troubled by his wife, feared of drowning, suffers due to the illness and sad factors, always loveable and of helping nature.

Dhātu

Person born in the year of Dhātu is handsome, good natured, respecting all people, worshipping gods, a good artisan and lover of peace, according to Daivagnya Vilāsa.

According to Tājaka, such a person is kind, knower of the scriptures, very careful in the jobs undertaken, surrounded by children and grand children, learned in the right path and enjoyer.

Mānasāgari observed that such a person is loving his friends, interested in the worshipping of gods, bright and famous.

Eswara

Person born in the year of Eswara according to Daivagnya Vilāsa is instantly angry, instantly joyful, with great strength, indulging in all activities and teacher of all arts.

According to Jātakābharana, such a person is claimed by all others as capable, is worshipful of elders and teachers, and always angry.

According to Tājaka such a person is interested in doing good jobs, famous, protector of those who have faith in him and religious.

Bahudhānya

Person born in the year of Bahudhānya, according to Daivagnya Vilāsa, is capable trader especially of real estates, respected by the king, interested in wealth and also knower of sciences. He is amassing wealth from various means and is of good natured.

According to Jātakābharana, such a person is capable of creating a village which is powerful in its commerce and agriculture; wealthy with funds and corns; surrounded by his wife and children and prosperous.

Tājaka has observed that such a person is always joyous, irreligious, hater of friends and relatives.

Mānasāgari stated that such a person is always interested in the scriptures; also interested in Gāndharva vidya like music, dance etc., soft and interested in eating the forbidden.

Pramādi

Person born in the year of Pramadi is noted to be accompanied with car, flag, umbrella, horse etc.; interested is Shāstras and defeats his enemies and a minister of king, according to Daivagnya Vilāsa.

Such a person is an army-commander or a minister of a king, endowed with cars and horses and is interested in his collection of the sciences, according to Jātakābharana.

According to Tājaka, such a person is extremely wealthy, knower of all sciences, determined of work and always worshippable.

Mānasāgari observed that such a person is interested in other's wives, interested in other's wealth, sad and is a dyūtavadi-one engaged in the game of dice.

Vikrama

Person born in the Vikrama year is, according to Daivagnya Vilāsa, very cruel, capable of defeating the strength and boldness of others, strong, intelligent and giver.

According to Jātakābharana, such a person is very angry, strong, capable of causing difference between friends, interested in committing bad deeds, and famous.

According Tājaka, such a parson very much interested in doing other's job, interested in talks about others, lord of a village or a township.

Mānasāgari observed that such a person is happy, sad, famous and controlling his sense. He is strong and learned.

Vishu

Person born in the year Vishu is proud of announcing his capacity to complete any work at the beginning itself; with bad friends and indulging in other's work, husband of many, idle and impure, according to Daivagnya Vilāsa.

According to Jātakābharana, such a person is idle, slow, smiling, carrier of all burden and agriculturist. He is interested in doing other's work.

According to Tājaka, he is knowledgeable, feared of hell. doer of penence, astrologer, and daring.

Mānasāgari stated that such a person is endowed with big stomach thick ankled, small hands, hated by his own clan and server of his clan; possessed of wealth and practicer of religion;' he is capable of earning lot of money.

Citrabahānu

According to Daivagnya Vilāsa, person born in the Citrabahanu year is interested in personal decoration of variagted cloths and flowers, always thinking of winning, of good character and giver of things.

Jātakābharana observed that such a person is learned, strong, intelligent and a knower of things to be done and not to be done. According to Tājaka, such a person is decorated by cloths of variagted colours, wealthy, applied with sandal smell, and a lover of all.

Mānasāgari stated that such a person is bright, having sex with many women, fallen by bad deeds; and worshiper of gods daily.

Swabhānu

Daivagnya Vilāsa has observed that a person born in the year Swabhānu in endowed with widespread hairs on head, simple and bright, winner of his enemies, intelligent and obedient. He is at peace always and wins the heart of all people by his exemplary behaviour.

Jātakābharana observed that such a person is endowed with golden coloured eyes and hair; eventhough in possession of little cows, feeling wealthy; bright and doer of bad deeds.

Tājaka declared that person born in Swabhānu year is enjoyer and loved by his clan of people; he is confined to his partner and practices truth; he is capable of removing the difficulties of others.

According to Mānasāgari, such a person does all auspicious works with good and bad results; and he is interested in having a good circle of people.

Tārana

Daivagnya Vilāsa observed that person born in the year Tārana is daring, fraud, winner of the result of his works, candid and doing jobs which are forbidden, interested in instantly resulting jobs and bereft of money.

According to Jātakābharana, such a person is a great fraud, doing forbidden jobs, cruel, bereft of wealth, candid, fickle minded and bad character.

Tājaka observed that such a person will be learned in the scriptures and is sinless. He is server of important persons.

A lover of all people, causes increase of religious works daily; respected by kings and endowed with wealth, a person born in the year Tārana according to Mānasāgari.

Pārthiva

Interested in one's own religious works always, extremely learned; expert in discussion on art disciplines and voluptuous is the person bōrn in the year Pārthiva according to Daivagnya Vilāsa.

According to Jātakābharana such a person speaks pleasantly, respected by kings, endowed with good symbols on the body, a king by himself, prosperous and wealthy.

Tājaka observed that such a person is daily giver and practices religion; causes increase in good and auspicious jobs; expert in arts and crafts.

Mānasāgari contends that the Pārthiva born is always interested in carrying out auspicious jobs to realise the Brahman, endowed with peace and happiness; possessed of great aspects and knows his job very well.

Vyaya

The Vyaya born is bereft of happiness, sad, fearful, does not accept anything on loan, fickle minded and suffered due to expenditure, as per Daivagnya Vilāsa.

According to Jātakābharana, person born in Vyaya is addicted to betting, drinking and womanising; sad and bereft of money and endowed with a dirty mind.

Tājaka observed that a person born in Vyaya is like a king wealthy, commander-in chief and loved by people. He is always provided with vehicles.

Mānasāgari observed that such a person is a giver of things, enjoyer, best amongst men, and is endowed with many friends.

Sarvajit

Person born in Sarvajit year is, according to Daivagnya Vilāsa, endowed with many servants and wealth, handsome and eats pleasant food. He is strong by mind, and great giver.

According to Jātakābharana, such a person is capable of doing any job, learned in scriptures and sciences, decided, short and well built bodied and is light dark in colour.

Person born in Sarvajit year is destroyer of his enemies, with excellent character, handsome, desirous of drinks, doing good works-according to Tājaka.

Mānasāgari observed that such a person wins all the world and is highly religious. He also does all the auspicisious works.

Sarvadhāri

Daivagnya Vilāsa stated that a person born in the year Sarvadhāri gets the respect of a king, pure, happy, of small body but bright. He wins his enemies always and he may be even a king.

According to Tājaka, such a person is king, of exemplary character, bereft of stinginess and is endowed with kindness, generates derision in others and is interested in personal decoration.

Mānasāgari observed that such a person is lived by his parents, respectful to his teachers, strong and peaceful as well as famous.

Virodhi

The Virodhi born is cruel, traveller in countries other than his, pleasant minded, loses happiness of family and a great fraud. A matter of fact person-according to Daivagnya Vilāsa.

According to Jātakābharana, such a person is cruel to his family and wanders in other countries. He has the whole world as his enemies.

Mānasāgari observed that such a person is a lion for those indulged in disagreeable works, earns by selling liquor and meet, carries on religious duties; and respected by all.

Vikriti

The Vikriti born is pieless, stubborn, in possession of good horses, bereft of wisdom and friends-according to Daivagnya Vilāsa.

According to Jātakābharana, such a person is dark in complexion, of impure mind, unkind, bereft of pleasantness in face and always sad looking.

One born in vikriti is always doing some work, with less digestion and interested in games. He is respectful to the gods and parents according to Tājaka.

Mānasāgari observed that such a person speaks double standard, possess a knowledge of dance, music etc. and doubtless; he is a giver, respectful and enjoyer.

Khara

The Khara born is after kernal pleasure, light yellow complexioned, endowed with long hands and thighs, harsh worded, sad and bereft of manners, according to Daivagnya Vilāsa.

Jātakābharana observed that such a person keeps to himself the sandness but looks pleasant outside, does always bad jobs, interested in kernal pleasure and a great enjoyer.

The Khara born is quarrelsome with his own people and develops enemity with them, always interested in doing undignified jobs and is disgusted, according to Tājaka.

Mānasāgari stated that such a person is interested in causing trouble for others, friendly with others and desirous of appropriating others funds. He bears the burden of the entire family.

Nandana

The person born in Nandana, according to Daivagnya Vilāsa, is a philanthropist undertaking construction of wells, ponds and tanks, always giver of food and pure in heart. He enjoys the life.

According to Jātakābharana Nandana born is always pleasant and enjoying and a constructor of wells, ponds and tanks. Giver of food he has got good character.

Tājaka observed that the Nandana born in always engaging in good works; acquainted with all the scriptures and universal helper.

Mānasāgari contended that the Nandana born in always lovable and constructive in temperament;respected by king and prosperous.

Vijaya

The Vijaya born is a great warrior, expert in love making respected by the king and a good speaker. He is a giver and destroyer of enemies, according to Daivagnya Vilāsa.

One born in Vijaya is daring, interested in war, famous, king and lord of the land-according to Jātakābharana.

Endowed with all good symbols, loved by all, pure in heart and always surrounded by his people is the one born in Vijaya year according to Tājaka.

Mānasāgari stated that such a person is endowed with fame, name, long life, happiness and carrying out auspicisious deeds. He is daring and interested in wars.

Jaya

The Jaya born according to Daivagnya Vilāsa causes difficulties to the argumentators when discussing shastra; respectable, giver, and destroyer of the enemy groups. He has great desire of winning and expert in love making.

The Jaya born is learned, argumentative and acquainted with all the sciences; he is respected in all places, according to Jātakābharana.

The Jaya born is bereft of pride and winner of womenfolk, an astrologer and knows well his job. He is intelligent, learned and wealthy-according to Tājaka.

Mānasāgari observed that the one born in the Jaya year is winner of wars and the womenfolk; he is endowed with mixed results and is interested in trade and commerce.

Manmatha

According to Daivagnya Vilāsa, the person born in the year Manmatha has a liking for decoration, good at love making,

ambrosia like speech and in possession of knowledge of all arts. He enjoys music and dance.

According to Jātakābharana one born in Manmatha year enjoys newly produced products, respectable and joyful. He had all decorations.

Tājaka observed that such a person commences good works, has good travel prospects and pleasant to look at by womenfolk. He is devoted to his duties.

Mānasāgari stated that the person born in the year Manmatha has excess sex, intelligent, thirsty of more things. He is candid in his speech and great enjoyer.

Durmuki

One born in the year Durmuki is cruel, despised by everyone, arrogant, stingy, interested in doing bad jobs by hands and feet; speaks something and does something else; and does very bad acts according to Daivagnya Vilāsa.

According to Jātakābharana, such a person is cruel, stubborn, very bad, causing injuries to others, his looks are angular; and speaks bad words.

Tājaka observed that such a person is angry, seized by hatred, practices fraud to get his job done; and invites deadly disease.

Mānasāgari stated that the person born in Durmuki is pure, capable, respected in all places; he helps others and argumentative.

Hevilambi

The person born in the year Hevilambi is endowed with horses, golden clothes, corns and gems and moves with his family; and he collects all things-according to Daivagnya Vilāsa.

According to Jātakābharana, such a person is an enjoyer of money, corns, domestic animals; and he knows times and of good charactors.

Tājaka observed that such a person is interested in personal decoaration daily, endowed with corns plenty; knows playing veena.

Mānasāgari has observed that such a person collects gems like ruby, pearl etc. and he leads amongst those who do not part with such gems.

Vilambi

The person born in the year Vilambi is, according to Daivagnya Vilāsa a fraud, extremely stingy, idle, suffering from phlegm and bereft of truth; he suffers from the sins of his early lives.

One is always stingy, sad, phlegm-affected and angry; always doing sinful acts is the person born in the year Vilambi according to Jātakābharana.

According to Tājaka such a person is always sleeping and idle; he is involved in penance and affected by hatred.

According to Mānasāgari, the person born in the year Vilambi is idle and always suffering from sickness and sad. he is supporting a big family.

Vikāri

The Vikāri born is having bad intention, a fraud, fickle minded and expert in many arts. He is a chatter-box and divider of friends, according to Daivagnya Vilāsa.

Such a person is arrogant, with great pride, fool quarrelsome and fickle minded according to Jātakābharana.

According to Tājaka, one born in the year Vikāri has a distorted face, expert in identifying handwriting, door of good jobs and of balanced mind.

Mānasāgari observed that such a person will have his blood picture distorted, red eyed, suffering from bile. he is fond of forest and is pieless.

Shārvari

Daivagnya Vilāsa sated that the Shārvari born is an expert in trading and commerce, voluptuous, supported by great providence, surrounded by a circle of good friends and interested in studies.

According to Jātakābharana, such a person is fickle minded, voluptuous, always serving others and his eyes are blood shot due to excessive sleep.

Tājaka observed that such a person is happy with scents and flowers, voluptuous and expert in love making. He is fond of other's wives and an enjoyer.

Mānasāgari stated that such a person is lover of Vedic sciences and respectful of gods and brahmins and pure. He has a liking for sugarcane type of juices.

Plava

The person born in Plava is sexy, endowed with money and corns, fickle minded, desires results of his works, serves others, large hearted, contented and with sleepy intelligence according to Daivagnya Vilāsa

Such a person is fickleminded, desires results of his works, always serves others. He may kill several people - according to Jātakābharana.

According to Tājaka such a person is short tempered, wedded to bad actions and interested in his relatives and others.

Mānasāgari observed that such a person is sleepy, enjoyer, worker and praised by all. He is worshipped by all.

Shubhakrtu.

Person born in the year shubhakrtu is wealthy, learned, obedient, endowed with many good qualities and long lived. He is a gentleman and possesses children and wealth-according to Daivagnya Vilāsa.

Jātakābharana states that such a person is wealthy, doer of good works, learned and religious. He is long lived and has many children.

Tājaka observed that such a person can easily understand the nature of others, wealthy, speaker of truth and with circle of relatives. He is devoted to the Vedas and worshipping of gods.

Mānasāgari observed that such a person is a doer of good works, famous, religious and practices penance. He is a protector of people.

Shobhakrtu.

The person born in the year Shobhakratu is an important person, with good qualities, kind hearted, doer of auspicious works. He is famous and obedient to his wife-according to Daivagnya Vilāsa.

Jātakābharana stated that such a person will have success in all undertakings, equanimous and endowed with all good qualities. He is kind hearted.

The person born in the year Shobhakratu is daring, excellent characters, famous, reflected and loved by all. He can easily understand the minds of others and knows many arts according to Tājaka.

Mānasāgari stated that such a person is of good mind,peaceful, daring, giver, not old and unsatisfied.

Krodhi.

The Krodhi born has cruel looks and is cruel, good husband and possesses pride of a mountain. He will cause trouble in the work of others-according to Daivagnya Vilāsa.

Tājaka has observed that such a person is a hater of women, has connection with the low caste people and has enjoyment with low class women. He is handsome and respected.

Mānasāgari observed that such a person is very angry, extremely cruel,a collector of sciences and medicine. He is a complainer of others and is angry with all.

Vishwāvasu.

The Vishwāvasu born is endowed with good wife and children, a great giver, best amongst the practitioners of religion and also best amongst daring people. He eats according to his liking and he is endowed with all good qualities according to Daivagnya Vilāsa.

Jātakābharana stated that such a person is endowed with many children and wealthy. He is a lover of peace and possesses all good qualities.

Tājaka observed that such a person is having many children, wealthy and in good books with the king.

According to Mānasāgari, the Vishwāvasu born is decorated with royal umbrella, flag, mace etc. and is a very important person in the state.

Parābhava.

According to Daivagnya Vilāsa, the Parābhava year born is unsatisfied inspite of collection of good amount of corns, harsh spoken, scanty religious and stubborn.

Jātakābharana stated that such a person is strong and desires other's wives, harsh spoken, impure and gets defeated in all undertakings.

According to Tājaka such a person is a beggar inspite of being wealthy, wise, collector of money, speaker of truth and extremely fearful.

Mānasāgari stated that such a person is mostly feared, always anxious, irreligious and killer of others.

Plavanga.

Person born in the year Plavanga is,according to Daivagnya Vilasa, fickle minded, not interested in doing works, a great fraud and irreligious.

According to Jātakābharana, such a person is difficulty obtainable (results of his works), suffering from anaemic diseases, doer of unfavorable religious works but endowed with wisdom.

Mānasāgari observed that such a person suffers from fit of anger, thief,protector of lands, religious and practices daily yoga.

Kīlaka.

Kīlaka born is light pink incomplexion, of medium stature, with sweet speech, kind hearted, enjoyer of bathing, of strong built ankle and head-according to Daivagnya Vilāsa.

Parīdhāvi.

Parīdhāvi born is learned, with sovereign qualities, expert in arts, wise, respected by kings. He has great wealth earned by commerce and trading-according to Daivagnya Vilāsa.

According to Jātakābharana such a person is learned,expert in arts, trader, keeping healthy and wise. He is a giver and respected by the king.

Tājaka stated that such a person is little intelligent, short working, traveller of lands and likes pilgrimage centres.

Pramādīca.

Person born in the year Pramādīca is quarrelsome, of bad qualities, stingy, beggar and having interest in the family. He is little intelligent and helps others-according to Daivagnya Vilāsa.

According to Jātakābharana, such person develops differences with relatives, killers of families, stingy and commits sinful acts.

Tājaka observed that such a person is always doing sinful acts but also does auspicious jobs. He is pure by bathing and is devoted to performing repetition of mantras or spells.

Mānasāgari observed that such a person is respectful to all, likes application of sandal and scents, and interested in his physical purification.

Ānanda.

The person born in the year Ānanda is endowed with wealth, family which generates always happiness, capable and expert. He is wise, remembers help rendered by others and most obedient-according to Daivagnya Vilāsa.

According to Jātakābharana such a person is expert in many jobs, always happy, wealthy, enjoyer, endowed with children and does good jobs.

According to Mānasāgari the person born in the year Ānanda is always happy, a worshiper of guests and helper of his relatives.

Rākshasa.

Person born in the year Rākshasa is cruel, quarrelsome, bereft of doing any good works, unkind but daring,according to Daivagnya Vilāsa.

According to Jātakābharana such a person is all desiring, like the death-good to others, uncaring for the social systems, killer and causer of extreme difficulties.

Soumya.

According to Daivagnya Vilāsa, the person born in the year Soumya is learned, wealthy, enjoyer, respecting the teachers and gods and pure in heart. He is sober and well proportioned bodies.

Jātakābharana stated that such a person is kind to all life, famous in the world, slow and succeeds in all undertakings.

Tājaka observed that such a person is interested in the discussion of Ātma and Anātma i.e. Philosophy, specially to graduate from the world. He is endowed with attractive face and he loves good natured people.

Mānasāgari contended that such a person is pure with good qualities, capable, famous and of controlled senses. He is also more anxious about respecting others.

Sādhārana.

The person born in the year Sādhārana is a traveller here and there, fickle minded, stubborn in all undertakings but wise. He is also angry, pure and thinker of the next world, according to Daivagnya Vilāsa.

According to Jātakābharana, such a person is pure due to his early actions, unaffected by the cupid,traveller in other countries. He despises gods and is angry with others.

Tājaka observed that such a person is intelligent, of sweet loving,suffering from phlegm, and loved by good people. He is daring and interested in sacrificing life.

According to Mānasāgari, such a person is hardworking,gets satisfied from small things, carries out religious duties. He is also fickle minded and fast mover.

Virodhikrtu.

The person born in the year Virodhikrtu is a worshiper of lord shiva,always angry and of difference in opinion with all others. He is turned out by all for his arrogance, according to Daivagnya Vilāsa.

According to Jātakābharana, such a person develops difference of opinion with all, bereft of any respect to parents, and he mixes up jobs.

Tājaka observed that such a person is always arguing on the wrong side, heated arguments, stubborn, fraud, sexy and strong.

Mānasāgari stated that such a person develops difference of opinion with his relatives; he is sound some moments and he is unsound next moment; and interested in bad arguments.

Nala.

The person born in the year Nala is wise, wealthy with regard to vegetation grown in water, an expert trader and endowed with good qualities. He possesses little money and nurtures many people,- according to Daivagnya Vilāsa.

According to Jātakābharana, such a person pursues trade and commerce, possesses little money,pure and having a large family to be supported. He is always helpful to people.

Tājaka observed that such a person is desiring pure cloths daily, always doing auspicious works,physically pure and interested in repeating the mantras.

Mānasāgari stated that such a person is supporting large family of children and relatives, penniless, suffers from loss and sad.

Pingala.

The person born in the year called Pingala is having slight yellow coloured eyes, doer of forbidden jobs, arrogant, endowed with

shifting fortunes. He speaks very harsh words and a sacrificer-according to Daivagnya Vilāsa.

Jātakābharana stated that such a person is cruel, with yellowish coloured eyes, suffering from head diseases, undertakes big jobs, and he is a misfit in the world since he causes destruction to all.

According to Tājaka such a person is bad intentional, invalid, always with his parents, and interested in agriculture.

Mānasāgari observed that such a person is suffering from anger produced by bile, he contracts many diseases, and he is endowed with many vehicles.

Kālāyukti.

According to Daivagnya Vilāsa the person born in the year Kālāyukti is a chatter box, lovable, a good man, bereft of luck. He is quarrelsome and pursues forbidden paths.

Jātakābharana observed that such a person is wise, wealthy and enjoyer of music daily.

Tājaka stated that such a person is a sage leaving the company of all, learned in all sciences,and always helping others.

Mānasāgari noted that such a person is a trader and agriculturist, a collector of oil and mud vessels, also brings out all the secrets of others.

Siddhārthi.

The Siddhārthi born person is large hearted, happy and contented, a warrior who has become famous in the warfield. He is a minister of the King-according to Daivagnya Vilāsa.

According to Jātakābharana the siddharthi born is friendly, a giver, famous, wealthy, long lived and having many children.

Tājaka observed that such a person,a doer of accepted deeds, a king who has daily performance. He is endowed with intelligence based on strength.

According to Mānasāgari such a person is knowledgeable in the scriptures, very simple minded and straight. He is also respected by kings and endowed with an attractive physique.

Roudri.

The Roudri born is fearful to look at, maintains domestic animals, a great fraud and always insisting on the results of the works. He earns bad name and thinks in terms of bad things- according to Daivagnya Vilāsa.

Jātakābharana stated that such a person is of fearful complexion, sexy, stingy, killer and is little wealthy.

Tājaka observed that such a person is capable of doing forbidden jobs, always angry, serves low people, quarrelsome. He is endowed with a destructive face and earns hatred of the kings.

Mānasāgari observed that such a person is a thief, fickle, bad person, and is interested always in others' property. He does always forbidden jobs.

Durmati.

The Durmati born is endowed with false pride and does not heed the advise of good people. He proves to be small, sexy and carries out bad things-according to Daivagnya Vilāsa.

Jātakābharana stated that such a person is fool, cruel, highly sexy, interested in his own words. He is also a great stingy person.

Tājaka observed that such a person moves with the tiger movement,rickette, unwise, bad tempered and has association of bad people.

Mānasāgari has observed that such a person is sinful in his actions, sinful in thoughts and deed and is stingy.

Dundubhi.

The person born in the year Dundubhi is endowed with the respects of king, elephant, horses etc. along with golden car etc. The person is deeply interested in the dance, drama, music etc. according to Daivagnya Vilāsa.

According to Jātakābharana such a person is provided with daily ceremony of elephants, horses, cars and army. He is also endowed with the facilities of the king's court and money.

According to Tājaka such a person is interested in daily music,happy parting with things, and endowed with handsome physique and attractive face.

Mānasāgari stated that such a person likes music and architecture and sculpture, science of spells and medicines. He is handsome with well built body.

Rudhirodgāri.

The person born in the year Rudhirodgāri has red eyes, becomes rickette due to excessive sex with many women, he is very angry and possesses bad nails in the foot or in his hands. He invites trouble from weapons,-according to Daivagnya Vilasa.

According to Jatakabharana such a person is idle, cruel, speaks always untruth and of bilious constitution. He is rickette due to sickness.

Raktākshi.

The Raktākshi born is traditionally religious, handsome, he cannot tolerate the superiority of others and suffers from sickness of body and eyes, according to Daivagnya Vilāsa.

Jātakābharana has observed that such a person suffers from eye diseases, defective sight, religious, bad person and highly sexy.

Tājaka observed that such a person is helly angry, great cruel, deceiver and practices bad jobs.

Mānasāgari stated that such a person leaves his country, squanders money, troubled everywhere. He is doubtful of his wife.

Krodhana.

The person born in, the year krodhana is capable of causing difficulties in others' jobs, he becomes fearful after practicing penance. His intentions are arrested by his intelligence according to Daivagnya Vilāsa.

According to Jātakābharana such a person is slow in all jobs,cruel, short tempered,expert in the science of ores, he is a deceiver and bad intentioned person.

Tājaka observed that such a person is a sinner, suffers from windy diseases, suffers from the operation due to attack of tiger, water, destruction of trees, theft, injuries and drinking or eating poison (Vyala Pancaka), he suffers from diseases of phlegm and bad teeth.

Mānasāgari stated that such a person is short tempered, gains strength of a lion when he becomes angry, he is a brahmin and dependent upon others for his life.

Akshaya or Kshaya.

According to Jātakābharana such a person spends all earning in the service of others, is quarrelsome, and is bereft of religion.

Tājaka observed that such a person is very kind hearted, rickette, beggar and expender of his earnings.

Mānasāgari observed that such a person will be having quarrels in his house, addicted to drinks and women, and he is irreligious.

These observations have been done probably after a careful study of many horoscopes. But they may not be applied in isolation and out of context and great amount of stress is needed to fully substantiate these observations. They should never be applied without a careful examination of the horoscope of a person. These observations need modifications in the light of many other factors obtained in the horoscopes. Hence it is repeated that these interpretations have to be made subject to the interpretations of the horoscope and its good and bad aspects. Though these four authorities have made these observations, mostly agreeable, there may still be better observations when the interpretations are modified in the light of the complete horoscope. Lot more sophisticated observations are required to make a modern observation, hence this caution.

Results of the birth in the Two Ayanas.

The persons born in the Dakshināyana or the Southeely movement of the sun are noted to be disinterested in doing auspicious jobs, interested in agriculture, maintaining domestic animals, and hardhearted. He is also noted to be stubborn and disliked by all. But Tājaka author stated that person born in the Dakshināyana are kind hearted, dividing mentality, wise, and experts in many fields. He is bright and endowed with other good qualities. Mānasāgari observed that such persons advance false witnesses and a mock doer of jobs. There are any people born in the Dakshinayāna and it is wrong to certify them with the above statements. However, it may be possible that some common factors may be drawn after a good deal of observation of many births. This may be taken in that light.

The persons born in the Uttarāyana are noted to be happy, prosperous, long lived, having large family, helping others, large hearted and givers. They are religious and lovers of gods and

pious people. They are learned in sciences and endowed with good qualities.

Results of Persons Born in the Shadrtus.

The persons born in the Vasantartu are happy over discussions of sciences, happy with regard to their families, enjoyers, having excellent personal decorations and helping others. They are interested in scents, flowers and enjoyers along with their family members. They are long lived and wealthy; capable of doing big jobs and famous.

The persons born in the Grishmartu are wealthy, endowed with corns and money, good speakers, enjoyers and good commentators. They are peace lovers and creators of wells,tanks and ponds. They are givers of food to many. They are well-versed in aquatic sports. They succeed in almost all jobs.

The Varshartu born are good warriors, enjoyers, lords of villages and townships, collectors of vegetation. They are right persons to keep secrets, they are religious and lovers of milk etc. They are endowed with sovereign qualities and respected by kings.

Those born in the Saradrtu do not care for the diseases and they become instantly angry and suffer from windy complaints. They are respected and become famous. They help others and win over their enemies by soft means. They are good at commerce and good advisers. They are strong minded and happy.

Those born in the Hemantrtu are astrologers, advisers, important persons, helpers, and most obedient persons. They are weak bodied linguists, capable, good conversationalists, pure hearted, they act according to their likings. They are religious and part with their things as per religious duties, they are interested in serving gods and pious people. They undertake penance and improve their qualities.

Those born in the Shishirrtu are great enjoyers, obedient, respectful to elders, enjoy life with family, doers of auspecious

jobs as per scriptures and sufferers from sickness. They are wealthy and long lived and suffer from dental diseases. They are experts in trade and commerce and undertake all jobs with great simplicity.

Here also great generalities have been made on the people born in different seasons. These generalities appear to have a bearing on the seasons themselves. This aspect needs to be examined from the point of view of the births in various seasons. Here also great precautions are needed to select the correct kind of interpretation in the context of a given horoscope. Blindly all and sundry statements should not be given for particular horoscopes. The effect of seasons on the particular birth need be noted and proper interpretation of the horoscope has to be done by the astrologer, specially selecting the correct statement drawn from these observations. Ill conceived interpretations and interpretations made irrespective of the horoscope have brought bad name to this science. This science is as good as or as bad as any other science under the sun. Correctness of interpretation depends upon the careful and relevant interpretations made by the astrologer. This aspect of the seasonal effect can be examined separately since there is the data that the seasons affect the births in varied forms.

Results of Birth in different Months.

Those born in the month of Caitra are endowed with wealth, and they act as advisers to the king. They are very much interested in hearing the scriptures and pave their way of life accordingly. They are wealthy with respect corns, domestic animals and money. They are happy with the happiness generated by parting things of day to day use to the pious people.

Those born in the Vaishākha Month are interested in their family,helping others, wealthy, respecting gods and pious people, and endowed with many vehicles. They are long lived. They are astrologers, and learned and with handsome physique. They are

capable of acquiring fame and name in the courts of kings without the help from others.

Those born in the month of Jyeshtha are tolerant, afraid of doing forbidden jobs, like to dwell in other places, and perform works of permanent nature. They perform works which are of universal help. They are good commercial people. They are learned and pure in heart, they are capable of constructing machinery, and they are endowed with many children. They are long lived and live on things earned by proper means.

Those born in the month of Ashādha are destroyers of things, harsh spoken, happy of little earning, respectful to their elders and teachers, with low digestion capacity and love all. They are generally without funds, and undertake jobs which may not be to their linking. They suffer silently due to the job. They enjoy with family and relatives and do not harm others.

Those born in the Srāvana month are happy with their families of children and grand children following the order prescribed by their ancestors. They carry out works in all places and suffer from phlegm diseases. They are endowed with very good qualities. They are also learned in the scriptures. They are wealthy with respect to corns and money. They are rather with hefty bodies and equipoised in their outlook towards life.

Those born in the Bhādrapada month are endowed with all wealth, thin bodied, great givers on religious account, happy with family, but controllers of anger generated on varied factors. They undertake travelling, enthusiastic, wise, kind and wealthy. They live independently. They are soft spoken and endowed with good qualities.

Those born in the month of Āswayuja are learned in the scriptures, wealthy, kingly, well wishers of people, doers of jobs according to scriptures, with many pupils, helping others and knowers of the heart of others. They are rather fickle minded. They are served by many servants. They are noted to be stingy, liking scents and

flowers. They are handsome, happy, authors of books, pure, endowed with sovereign qualities. and sexy.

Those born in the month of Kārtika are followers of scriptural order, sweet spoken, happy, wealthy, with curled hairs they get improvement in the complexion of their body, they do jobs according to their wishes, excellent traders, wise people and good earners of money. They are experts in many technical fields. They are linguists, wide eyed and of strong constitution,however the text Mānasāgari holds opposite views.

Those born in the month of Mārgashira are interested in undertaking pilgrimages. They are gentleman,lovers, encourage people to move on the accepted path, they are enjoyers and happy minded. They live in sacred places. They learn the scriptures. They are wealthy and capable. They are also famous.

Those born in the month of Pushya are generally helping others and lose their ancestral money, they are earning money with difficult means and spend it, they know the scriptures and good advisers. They are happy with their families and endowed with long body and big head, they are bright looking and capable of carrying out any job. However, Mānasāgari has different views.

Those born in the month of Māgha are learned in the science of spells, practice yoga and respect those practicing samādhi yoga; they have control over their senses but they are of ill intentioned. They are capable and peaceful. They are wealthy, wise and strong, cadid and sexy and good warriors.

Those born in the Phālguna month are sweet voiced, knowers of the Brahman, endowed with bloodshot eyes, like a king they become famous and wealthy. They are extremely intelligent, helpers, learned, friendly with all, long lived and having agreeable children.

These interpretations also to be made with great caution. They are mostly genralisations; generalisations of groups of people. They appear to have drawn the most common factors since there is no

duplication in nature. There are no two identical things in nature. Nature abhors duplication but people are created and created with two eyes, one nose, one head, two ears, one mouth etc. There are more than five thousand million specimens of people on the earth. No two of them are identical. But they all have the organs mentioned as above. They are all common factors. Similarly, individuals may differ from point to point. But they have some common factors which have been drawn by the observers and put as generalisations. Therefore, it is necessary to the astrologer to take the specific case and apply these principles based on his birth chart. Then only it will be alright, or nearly correct.

Science of astrology is a study of time and its nature. Again we have to point out that no two points in the Universe are identical. But there may be overlaps. The common factors of these overlaps are generalised for a detailed study of a group of points. Similar is the case with astrological sciences. Now that is generalised for a detailed study of a group of points. Similar is the case with astrological sciences. Now that generalisations are being formulated from a good deal of study of times, specific interpretations are to be attempted only from the specific birth charts.

Results of persons born on different thithis

Persons born on the Pratipat thithi are daring, intelligent, wealthy, and enjoy all comforts, givers and have control over senses. They will be strong, learned and good speakers. They are devoted to their duties, happy with their family, handsome, pleasant to look at and succeed in all undertakings. They are gentlemen, always at peace, broad minded, bright and serve gods and pious people. According to Yavana (Nrsimha Prayoga Parijata) they suffer from fever for three days or three months after birth, fickle minded, candid, a chatter box and experts in water sciences.

Persons born on the Dwitīya are of helping nature, givers, berefit of bad qualities, engaged in jobs accepted in jobs accepted by all, wealthy, serve the pious, gentlemen, gain name and fame. They are noted to be in love with other women and impure, friendless and thieves. They always speak truth, always keep others also happy, devoted to their duties and givers.

Persons born on the Thrthīya are highly sexy, not learned, strong, gain wealth from kings, interested in travels, and experts in love making. They are wise, good speakers, pure, beggars, of bad character and endowed with bad nails, know the science of spells. According to Tājaka, they are learned in the scriptures, wealthy and authoritative, best amongst their friends, well wishers of all, devoted to their religion and of good or commendable heritage. According to Mānasāgari they are mindless, penniless inspite of wealth and hate others. According to Yavana (Pārijāta), they are fools, religious and always interested in women.

Persons born on the Caturthi are stingy and talk very less, daring, cruel, fickle and stubborn according to Yavana. They are prone to incur loans, experts in arts, engaged in gambling, and argumentative. Opposite view is held by Jātakābharana. As per Mānasāgari, they are great enjoyers, givers, experts in making friends, endowed with good progeny and wealthy.

Those born on the Pancami thithi are well proportioned bodied, endowed with family and friends, very kind hearted, respected by kings and are great givers. They are of good conduct and poets. They are wedded to speaking truth and famous. They are short tempered. They are wealthy with the wealth earned through the accpated means. They are matter of fact persons and selective of good qualities. They protect their parents and are great enjoyers. They are long lived, daring and strong minded, according to Yavana (Pārijāta).

Those born on the Shashti day are bright, with signs of injury on and body parts, lover of women, learned and famous according to Yavana (Pārijāta). They undertake vows, endowed with money,

progeny and sickness. They get widespread fame, experts and important persons. Jātakābharana approved the observations made by Yavana. Tājaka observed that such are fools, of low level, rickette, cannot enjoy and do not part anything. Mānasāgari observed that such persons are travellers in various countries always quarrelsome, and fillers of their stomach.

Those born on the Saptami day are knowledgeable, wide eyed, best amongst their clan, religious, begetters of daughters, and grabbers of other's wealth. They are proud of their successful undertakings. They are wise, wealthy, fickle, and destroyers of their enemies. According to Yavana (Pārijāta) they are courtious, respectful of gods and teachers, of good conduct and determined.

Those born on the Ashtami day are confined to their wives. They are generally chatter-boxes and highly fickle minded. They are rather candid in their opinion. They are kind and wealthy and endowed with good progeny and earn wealth from various parts of the world; and loved by their family, according to Daivagnya Vilāsa. They are sexy, endowed with good wife, givers, obedient, do not believe in the scriptures, learned and a chronic enemy. Tājaka observed that such are elders, make others happy, religious and practice low means of living. They are givers and enjoyers and know the method of all works.

Those born on the Navami day are intelligent, harsh spoken, cause difficulties in the works of relatives, religious and conduct themselves on the accepted path. Jātakābharana stated that such persons are daring, strong, endowed with bad sons, and wealthy. They do not believe in the scriptures, unkind, sexy, chronic enemy and learned. According to Yavanā (Pārijāta) they are helpful to their partners, of permanent stature, pure in heart, handsome, and fickle minded.

Those born on the Dashami day are interested in trading and commerce, experts in Kalpa Shāstra, upholders of truth and determined, according to Yavana in Pārijāta. They are large-hearted and most obedient, according to Daivagnya Vilāsa. They

are handsome, and success crown them in all undertakings. Both the Tājaka and Mānasāgari support the above views.

Those born on the Ekādashi thithi are respectful to gods and pious people, performers of dāna and worship of gods, of good conduct, pure in heart and earners of goodwill. They perform commendable jobs and get angry with bad people. They are wealthy, and carry kings' orders. They are sexy and learned in architecture and sculpture. They are famous. They get satisfied with small things and enjoy the friendship of kings. But Yavana in Pārijāta observed that they are of bad conduct and unbearbable. They are handsome and controlled enemies. They get interested in good dress and good food.

Those born on the Dwādashi thithi are learned and won over by females. They are religious, enemiless and highly intelligent, according to Yavana in Pārijāta. Daivagnya Vilāsa observed that such are givers of food, possess funds of kings, without house but love makers. They are experts in transactions. Jātakābharana stated that they are daring, sacrificers, strong, happy, pleasant, sexy, crowned with success and learned.

Those born on the Trayodashi day are handsome, of good conduct, with sonorous voice, very powerful and lovers. They are wealthy, enjoyers, experts and sans good conduct. They are learned, fickle minded in the war and devoted to duty.

Those born on the Caturdashi thithi are respected and unbearable; interested in other's wives, cruel, fickle, always and powerful. Experts in love making, pleasant and speak differently. They get angry, remember the help rendered by others, wealthy and nonbelievers in scriptures and are religious. They are respected by the kings and are successful.

Those born on the Pournima day undertake and carry out jobs without difficulty, earn money by accpated means, associated with many women, always happy and endowed with strong residence, extremely kind hearted and gentlemen. They are

respected by even gods, pious and kings and great enjoyers. They are endowed with good family. According to Mānasāgari such are intelligent and interested in eating good food. According to Yavana in Pārijāta they are handsome and well proportioned bodied.

Those born on the Amavasya day are controlled by their senses. They are fickle minded and weak and extremely feared. They are peaceful, independent, respecting their parents, earn by difficult means, respected by people and rickette. They are born fools, hate others, secretive and undertake permanent works.

We are proceeding narrowing the system of interpretations. Here also caution is to be very much exercised for uncautioned interpretations lead to controversies and unhealthy predictions. The observations are varied sometimes and usually agreeable but it is very necessary to select the correct one based on the specific case-history. Margin should be give to overlapping of thithis and border timings of ending of one thithi and commencement of another when offering interpretations. Such are of the mixed type and persons born under such circumstances will have mixed characters. Importance should be given for such situations.

Interpretations based on the thithi, vāra, nakshatra, yoga and karana go under the name Pancanga phala. They are to be offered in the background of all information based on the results of birth in the month, year etc. Then only it becomes possible to complete the character of a particular personality of specific birth.

Results of birth on different week days

According to Nrsimha Prayoga Parijata those born on Sunday are of contracted body, active mind but foolish, a warrior, very handsome, of honey coloured complexion, stable, famous, powerful, of bilious constitution and experts in many arts. Daivagnya Vilāsa observed that such are suffering from dandruff, successful, givers, enthusiastic, bright and angry. Tājaka has observed that such are endowed with self knowledge and cruel in

temperament but pleasant faced, sexy and loved by females. Mānasāgari has stated that they suffer from bilious diseases, bright and interested in fighting war.

Those born on Monday are agreeable speakers, know the scriptures, get permanent appointment from the king, and equipoised in difficulty and good days. They posses soft and bright body, possess less wealth, suffer from phlegm diseases and they are after other's wives. They speak little, and interested in dance, drama, music etc., and desire the association of prostitutes. They are intelligent, thin built, extremely delicate, endowed with sovereign qualities, happy and interested in co-habiting with older women, according to Pārijāta.

Those born on Tuesday are short statured, bright, small chested and intelligent, daring, quickminded, angry, clear spellers and of forgiving temperament. They follow the path of rulers. According to Daivagnya Vilāsa, they are great critiques, interested in wars, ministers or commander and lead good lives. They are endowed with great strength and of quick action. They are cruel, fickle, carry out terrible jobs, and long lived.

Those born on Wednesday are handsome, soft, voluptuous, wealthy, experts in arts, good at trading and commerce, well informed and of good conduct. They are interested in music and respect gods and pious people, follow the path of scriptures, learned, follow the instructions of good people, pleasant to look at, capable of discussing sciences and independent. They are of ash coloured complexion, bright and speak clearly and of balanced constitution.

Those born on Thursday are experts in many fields of knowledge, endowed with thin and long hands and feet, fickle minded. They are learned, wealthy, endowed with good qualities, independent and get all things from the king. They are loved by teachers and people. They are famous and of good conduct. They know the future and famous amongst their clan. They are of big family and

enjoyers of sex. They love and loved by children. They befriend all and scrupulous. They are ministers and advisers.

Those born on Friday are of good conduct, pleasant minded, highly intelligent, desire to wear white cloth and suffer from phlegm diseases. They are poets and teachers. They enjoy scents and flowers and loved by all. They respect gods and pious people. They are fickle and enemies of gods. According to Pārijāta they are endowed with curly hairs. They do works secretly.

Those born on Saturday are beggars, rickette, dumbfounded, tall, idle, windy, ill intentional, fools, thick skinned and nailed, dirty, weak sexed, weak and travellers. They are short tempered and possess tamo-guna. They get aged quickly, stingy and thieves. They are slow thinkers.

Here also one can see that the interpretator must exercise extreme caution in ascertaining the correct data. Those born on the week days possess such of the characters with prominence and the personality is coloured to that extent. The environ is always stronger than the birth and actually the environment rules over the birth qualities. These factors must be taken into consideration by the interpretators before attempting any kind of prediction worth it.

Results of person born in various stars

Aswini

Those born in the Aswini star are scrupulous. prosperous, obedient, truthful, obtain all comports. They are endowed with good family and children and are wealthy. The are daring, handsome and monied. They are capable administrators, cruel, of big body and respected. They sacrifice money, of good conduct and enjoyers. They are quick and candid, knowers of scriptures, rational and succeed in quarrels. They are long handed and wide eyed. They are respected by kings and sweet spoken. They are daring, arrogant, thieves, and frauds. They are unkind, practice forbidden paths, intelligent, and contain some symbol on their

girdle. They are fickle and undertake travelling. They court other women and farsighted. They are not independent, but strong.

Those born in the first quarter are daring, carry on fire associated jobs, stingy and court other women. Those born in the second quarter are religious, bright, wealthy by corns. The third quarter born are learned, good eaters, enjoyers, anxious, win in arguments, quarrelsome and heroic. Those born in the fourth quarter are worshipers of gods, religious, obtain good will of women.

Bharani

Those born in the Bharani star incur the displeasure of others; they are enjoyers, obedient and learned; they fear water and get the wealth of bad people. They know the scriptures, rationale, intelligent and win the quarrels. They bear scars on their body due to injuries. They are good speakers and suffer from heart diseases. They are stable, knowledgeable and truthful. They are longlived. They are also determined, and proud, they do not tolerate others' prosperity.

Those born in the first quarter are kingly, with good qualities, daring, winners of wars, mixed results with family and friends, wide eyed, golden complexioned, and always carry weapons. Those born in the second quarter are neutrals, magicians, brushed by death, win over women, do not pride, astrologer and know their job. They are also wellversed in trading and are learned.

Those born in the third quarter are fearless, sexy, enthusiastic, daring, always lovable, conduct auspecious celebrations in house; respected by king, and learned in many fields. Those born in the fourth pada are poor, cruel, affected, angry, intolerant, stubborn, endowed with many children slip at the time of results of any job and deceive any body to get their job done.

Krittikā

Those born in the star Krittikā are bereft of friends and family; endowed with son and they enjoy life and are very prosperous. They suffer from hunger and they are sans strength and money; they undertake purposeless traveling but recollect the help rendered by others. They are very harsh, and do jobs forbidden. They are cruel and do good jobs and they also have defective face. They are bright, instant angry and run after other. women. They are heavy eaters and fiery. They are stingy, intelligent, famous, successful, loved by partner, with property earned by themselves, white haired, afraid of wind and carry the symbols of til and fish.

Those born in the first quarters are capable doers of jobs,are served by many, monied and enjoyers and carry out big jobs. They respect theirs parents and are leaders of army. They serve the king. Those born in the second pāda are without any samskāra (religious performances to improve personality), of hefty body, slow-talking, stingy, hate their own people, interested in scents and flowers, secretive, experts. The third pāda born suffers from fit of anger, sad, bad intentional, killers, do bad jobs, impure and harmful. Those born in the fourth pāda are learned, intelligent, bright, wealthy, experts, respectful of gods and pious people, always treading the right path. They help others.

Rohini

Those born in the star Rohini are agriculturists, experts, well behaved, handsome, good speakers and poets. They are stable minded, respected, enjoyers and interested in love making. They are of sweet-speech, intelligent, capable and bright. They are long-lived and perform accepted jobs, religious, truthful and help those who have helped them. They are respected by kings. They respect gods and brahmins and know the science of metres and metaphors. They are able servants of their lords and determined. They are endowed with good looking hands and wide forehead,

handsome, independent, loved by their children, experts, wealthy with respect to corns and money, have desire to wear new clothes, suffer from eye diseases, little feared and play with women.

Those born in the first pāda of Rohini are endowed with red hairs, daring, candid, and cruel. The second pāda born are enjoyers, controllers of senses, happy, worship gods and guests, wealthy, and interested in rearing cattle. Those born in the third pāda are pleasant minded, poets, learned, strong in mind, mathematicians, and collectors of many things. Those born in the fourth pāda are lovers of relatives, help others, intelligent, respecting the god Vishnu and their teachers.

Mrgashira

Those born in the Mrgashira star are truthful, handsome, enjoy wealth and prosperity, pure in heart, bright, sage-like and fickle minded. They are interested in learning, obedient, always loving teachers, friendly with the king and respected by kings. They are enthusiastic, feared, monied, lovable, knowledgeable in architecture, kingly and good at administration. They are pleasant spoken, intelligent and affectionate to their mother. They are quick and arrogant and they hate others.

Those born in the first pada are well built, monied, killers of father, serve the king, are afraid of family and always thinking about the next world. Those. born in the second pāda are pleasant, neutrals, perform religious functions, knowledgeable, enjoyers, stingy and without progeny. But they are also said to have children and grand children and daring; peaceful and know the inner depths of others' mind. Those born in the third pāda are givers, wise, knowers of the meaning of scriptures, truthful and pure in mind. They live with the king. Those born in the last pāda hate others, sexy, endowed with many children, with injured head, always sick, fools and daring.

Ārdrā

Those born in the Ārdrā star are soft, stable minded, strong, earning by sacrifice, afflicted by sickness, fear and angry. They suffer due to hunger, hard bodied, lovable, forget the help rendered by others, experts in trade and commerce, cruel, having many relatives, ill advisers and hate all. Those born in Ārdrā are with pride, of lower levels and do jobs which are forbidden. They are bereft of money and corns. Such are poets, little-learned, longlived, and little interested in things,

Those born in the first pāda are very kind hearted and pleasant faced, experts, with good qualities, warriors, learned, famous, worshipers of gods, and help others. Those born in the second pāda are unpolished, proud, perfect speakers, slow, sad, bereft of gods and teachers. They are subtle, enjoyers, hate people and handsome. Those born in the fourth pada are great people, intelligent, enjoyers, monied, learned in the Vedas, religious, happy, long lived and endowed with many and children, loved by people and relatives, They are truthful and affectionate to their mothers.

Punarvasu

Those born in the star Punarvasu are endowed with children, good qualities, wealthy and they indulge in bringing difference of opinion among friends. They speak very clearly and are secretive in their dealings. They are learned in the sciences and interested in personal decoration with gems and gold ornaments. They are givers and famous. They are religious, attractive, carry out works of other women. They are tolerant, satisfied with small things and fast movers. They collect a good circle of friends, daily eat good food, sacrificers and worship lord Vishnu. They are peaceful, happy, enjoying and endowed with good progeny.

Those born in the Punarvasu star are noted to be long lived, loved by wife, handsome, interested in pomp, of good heart, high

in conduct, with low voice, like cereals, intelligent, thinkers, and possess fish sign on stomach.

Those born in the first pāda of Punaravasu star are stingy, serve, old people, with sensual looks, affected by sickness, unstable, intelligent, cruel, daring and capable, handsome and hate people. Those born in the second pāda are famous, bright, witty, wide eyed, helping others, and enjoy all things. They are devoted to gods and acquire great fame. Those born in the third pāda are good eaters, poets, stingy, show in action, and longlived. They speak a lot good, capable of doing all jobs, of forgiving temperament they keep anger for themselves and look to be normal outside. Those born in the fourth pāda are famous, bright, wealthy, lovers of women, do good to all; handsome, and endowed with good qualities. They do good works, long lived and religious. They are learned and endowed with many children and wealthy.

Pushya

Those born in the star Pushya are wealthy, happy, respected, stable minded, endowed with good looks and/ are loved by women. Those born in the star Pushya are wealthy, happy, respected, stable minded, endowed with handsome body; respecting parents, following their religion, and most obedient. They command money and vehicles of novelty. They are important persons in the world, knowledgeable in the science of spells and respected by kings. They retain their stand, and are happy. They are characterised by the presence of fish symbol on the hands and feet. They are endowed with all good qualities, short tampered, and interested in the discussion on scriptures.

Those born in the first pāda of Pushya are cruel, daring, famous, devoted to work and endowed with children. They go to other countries and become wealthy. They are respected by their relatives. Those born in the second pāda are sad and interested in grabbing others property, stingy, knowledgeable, feared of hell,

astrologers and warriors .Those born in the third pāda are pleasant faced, sweet-spoken, enjoyers of life, wealthy, interested in scents and flowers and confined to their own wife. They are sinless. Those born in the least pāda of pushya grab others' wealth. They are stubboon and hated by all people. They are fighters, distorted -faced, instructors in the science of documentation. They are candid in their speech and bereft of money.

Āslesha

Those born in the star Aslesha are cruel. daring and angry; they probably co-habit with people of same sex and animals like cow, according to Narasimha Prayoga Pārijāta. They travel aimlessly, do undesirable jobs, harmful to his own and other people; they are proud and suffer on account of sex starvation. They are angry and are strong like lion; they know Brahman and dependent on others for life. They are cruel to all beings, pay fines by doing sinful acts, unstable minded, and fearful. They are always sad, serve others, short temptered, and vary bad persons. They are childish, slow in the work of their lord (nidhāna-drohi), wide eyed, endowed with fish sign in eyes, develop enemity with his own people, highly stingy and stubborn.

Those born in the first pāda are learned and dignified. They are knowledgeable and follow the instructions of the religious discussions. They are intelligent and good speakers. They are independent and know other's jobs and respected by kings. Those born in the second pāda are duffers, fickle, interested in doing silly jobs. They are also gluttons. sharp, and go after other's women. They are also very cruel. Those born in the third pāda are chatter boxes, slow, idle, interested in doing silly jobs, stingy and thieves. They suffer from windy diseases. Those born in the fourth pada are learned, knowledgeable, soft-spoken, respected and loved by all,have no enemies,great sufferers, and loved by womenfolk. They are truthful and wealthy in respect of money and corns.

Makha

Those born in the star Makha are reserved, highly sexy, endowed with comforts and have wives who are also reserved. knowledgeable, pure and sacrifice things. Those born in the Makha star are cruel, respect their fathers, sharp in reacting with others, non-sinners and destroy their enemies. They are harsh-spoken, hefty bodied, angry, transact with teachers and kings, interested in the advise of Devaguru and are bright. They tread the religious path and endowed with pleasant qualities; enjoyers and truthful. They are served by many servants, conduct big operations and leaders of big army. They are learned, longlived, earn good money, obedient and help their relatives. They have bloodshot eye and possess fish sign on the chest.

Those born in the first pāda like to be alone, suffer from ear diseases, talk much, cruel, deceivers, hate others; and always sick. Those born in the second pāda are long lived, wealthy, endowed with many children, endowed with perfectly proportioned body and respected in the circle of their relatives. Those born in the third pāda are learned, wise, experts, truthful, knowledgeable, endowed with many children. They are always happy, sexy and experts in all arts and famous. Those born in the forth pāda support Gods and Brahmins, capable administrators, wealthy and carry out good works.

Pubba

Those born in the Pubba star are experts in love making, strong and handsome but extremely fearful. They help others, and carry out works which cannot be done by others. They are angry, frauds, cruel and candid. They are bright, wealthy, givers, and experts in music and dance. They are wise and are in the service of kings. They are long lived and beget few children. They are learned, reserved, love women, enjoyers, prominent amongst the learned, handsome, love their brothers, endowed with soft hands and feet,

born of Rājāmsha, strict transactors, endowed with attractive eyes, idle and possess kingly signs.

Those born in the first pāda are endowed with all good qualities, enjoy life, endowed with many children, kind hearted, capable of doing varied jobs, satisfied, trouble others, not trusted, cruel, soft-spoken and loved by people. Those born in the second pāda are famous, unenthusiastic, sad and hate women, Those born in the third pāda love theirs relatives, experts in architecture and sculpture and great givers. They are great and experts in many fields, attractive to women folk, always doing good job they may be said to be perfect personalities. Those born in the fourth pāda are beggars, sad, poor, jobless but they are bold and go in the front line on any job. They develop enemity with many people. They are mostly selfish and live for themselves being despised by all.

Uttara

Those born in the Uttara star are wealthy, know the science of weapons, impotent, respectful and endowed with attractive eyes. They are fixed to the sciences and stingy in expending money. They are givers, kind hearted, happy and endowed with good qualities, famous, kingly, daring and extremely soft personalities. They win over their enemies, loved by women, experts in arts, truthful, and learned. They are obedient, religious, loved by people, stable and bright. They are fearful but good warriors.

Those born in the first pāda cause danger to their father, hence the child is forbidden to be seen by their father until the end of two months after the birth. They are devoted to work, proud, knowers of secrets, handsome and the most important person in their clan. They easily mesmerise women, of hot constitution, obedient, happy, learned and possess signs of fish. Those born in the second pāda are poor, fickle, unkind, stubborn, interested in grabbing other's money, interested in. self praising and despising others. Those born in the third pāda are full of pride. short tempered, sad, cause trouble to others, jealous, destroyers of

property, do not undertake any job, but experts in trade and commerce. Those born in the last pāda are witty, religious, liked by others, learned in shāstras, support their relatives, and are in the service of king.

Hasta

Those born in the star Hasta are stable bodied, untruthful, bear excellent character and warriors. They are givers, independent, famous, interested in the worshipping of gods and pious people, and likely to get all the properties of their father. They are learned, handsome, wealthy, daring, helpful to others and all knowledgeable. They are cruel and grab others' property. They are bad people, strong, interested in music, happy with their relatives and friends, respected by kings, respect the gods and pious, destroy their enemies, famous and posses the signs of fish.

Those born in the first pāda are quick, strong, wealthy, druncards, doing bad works, stingy, quarrelsome, suffer from phlegmatic diseases and ups and downs in life. Those born in the second pāda are slow but endowed with good qualities, having less enemies, learned in the scriptures, stable minded, handsome, interested in the goodwill of others, attracted by womenfolk and reserved. Those born in the third pāda are good transactors, highly sexy, bad intentional, but do religious performances, interested in the friendship of the wise and happy. Those born in the fourth pāda are employed by the king, respectful, short tempered, of clear mind, protectors of those who are unprotected and possess control over their senses. They are brave, kind and respected.

Citta

Those born in the star Citta are extremely fearful, of low mind, suffer from hunger, and troubled in mind. They are weak and perverse sexed. They are troubled by their enemies, obedient, capable and wear peculiar dresses. They advance peculiar arguments. Those born in the Citta star are experts in love making,

bright, wealthy, enjoyers and learned. They are probably distorted (personalities), strong, brave, endowed with wife and children, and respect the gods and pious.

Those born in the first pāda of Citta are sharp, handsome, sexy, fickle, respected by people, religious and endowed with many children. They complete the works they desire, destroy their enemies, deceivers, increase their circle of friends, and happy. Those born in the second pāda are highly intelligent, devoted to learning, sweet-speakers, womenisers, experts in all jobs, happy, and respected by the learned. Those born in the third pāda are brave, daring, successful in any job, famous, having control over their senses, peaceful, always enjoyers, interested in varied type of sex, endowed with family and good children and earn respect and fame in the world. Those born in the fourth pāda are brave, daring, but sad. They are incapable of carrying out good works. They tread forbidden path, stingy, affected by some kind of mental trouble, having increase in the circle of enemies and always unhappy.

Swāti

Those born in the star Swāti are wise, witty and learned. They are religious and pleasant minded. They are endowed with the body of kingly symbols, bright and handsome and loved by their wives. They perform religious works, truthful, experts in transactions, sexy, givers and learned. They are obedient, lovers of pious people, experts in architecture and sculpture, stingy and respect gods and brahmins. They help others, daring, long lived, large eyed, kind, famous, lovers of relatives and friends, independent, eat optimum food, and followers of their own religion.

Those born in the first pāda are always brave, knowledgeable, speak little excess, good speakers, handsome, capable in doing any job, endowed with sophisticated body but strong, critical in all

undertakings, and winners of the hearts of people. Those born in the second pāda recollect the help rendered by others, they undertake forbidden jobs, untruthful, handsome, hate brothers, irreligious, extremely stingy but endowed with good wife and children. Those born in the third pāda increase their enemy circle, great fools, expend money and time irresponsibly, agriculturist, not liked by the circle of friends and relatives, always thinking and unwanted by any. Those born in the fourth pāda are prominent persons. They are liked by all, little angry, respectful of teachers and wealthy. They are happy with theirs family and children. They are wise and bright and always interested in doing good works.

Vishākha

Those born in the Vishākha star are physically impure, strong, go after others' women, bereft of relatives and cause deference amongst friends. They are always thinking about sex, experts in the jobs of fire, brewery, ores and metallurgical operations and do not develop friendship with any body. They are jealous, subtle, kind, forbidden love, of controlled senses, wealthy and stingy. They are intelligent, stable minded, good speakers, love relatives, children and friends. They are great people. They are candid and quarrelsome and addicted to prostitutes. They are witty, obedient, longlived, help many, speakers of truth, short tempered, lovers of women, possess blood-shot eyes and also fish sign on the secret parts.

Those born in the first pāda possess a small girdle, remember help rendered by others, proud, old, born, addicted to bad jobs, troublesome to relatives and bereft of corns and wealth, wise, leaders of army, enjoyers and peaceful. Those born in the third pāda are bestowed with fame, long life, and happiness. They reap the good of all their jobs. They carry on trade and commerce. Those born in the fourth pāda are givers, respected, always enjoying, religious and endowed with children. They are endowed with gems.

Anūrādha

Those born in the star Anūrādha are interested in women, with commendable complexion of the body, bewildered, idle and weak minded. They are famous, experts in arts, and destroyers of their enemies. They are servers of king, brave, stationed in countries other than their own, handsome, and destroyers of their sins. They are truthful, respect kings, respect their mothers and are musicians. They enjoy life and go after other women. They are fit for friendship, kind hearted, of helping nature, intelligent, enjoyers and travellers.

They are endowed with few children, lovers of peace, givers of food, famous and respected by kings. They are good conversationalists, obedient, always advisers, full of pride and forget the help rendered by others, aged looking, stingy, untruthful, bad persons and bereft of relatives, are those born in the first pāda. Those born in the second pāda are musicians, having body with well proportion, intelligent, agriculturist, great enjoyers, learned and carry on religious duties. Those born in the third pāda are unstable, having agreeable wife and children, with helping nature, kind hearted and like their friends. They are givers and respectful, peaceful and endowed with good family. Those born in the fourth pāda are untruthful having a circle of enemies,agriculturists and possess enemies even amongst their relatives.

Jyeshtha

Those born in the Jyeshtha star are fond of daily physical exercises, warriors, always respecting brahmins, famous and endowed with fine qualities. They gain fame, are bright, accompany kings, affected in mind, deeply idle, well known, and speak final. They are addicted to bad jobs, capable of undergoing difficulties, unbearable, cruel, untruthful and wealthy. They are

tall and endowed with few children. They are pure and intelligent. They are religious and have a good circle of friends; they are poets and wise. They are generally dark complexioned, happy, stable and much learned.

Those born in the first pāda are writers, witty people, pleasant faced, sexy and attracted by women. They are liked by all, interested in discussion of the scriptures and happy. Those born in the second pāda are sick, idle, carrying forbidden jobs, cruel, fickle, stingy, hated by people and creat troubles in other's works. Those born in the third pāda suffer from continuous diseases, pained of limbs, suffer from eye diseases, jealous and enjoy some happiness. Those born in the fourth pāda are having diseases of the ear, learned in scriptures respect gods and pious people, knowledgeable, peaceful, wealthy, kind and givers.

Moola

Those born in the moola star are fast walkers, soft, fickle, endowed with good qualities, harmful and untrust worthy. Those born in the Moola star route out the different parties unconcerned; otherwise they enhance the prosperity of their clan and comfort their mothers. They are sage-like, wealthy, enjoyers, helping others, comforted by women and suffer from phlegm diseases. They are also proud, serve the king, processes knowledge of finer aspects, daily enjoyers, handsome and hated by all. They are happy and have vehicles, harmful, do permanent jobs, and famous by defeating their enemies. They are religious, thieves, respectable, show affection to relatives, red complexioned, sexy, obedient, independent, bloodshot-eyed and loved by women.

Those born in the first pada are poor, protect their relatives, specially for the sake of money, pure, endowed with good qualities, peaceful, learned and strong. They lose their father and suffer from piles. Those born in the second pāda suffer from the loss of their mother, kind hearted, like milky- rice and jaggery, endowed with good vehicles, endure some enjoyment, loved by

people, respected, attract women, interested in doing good jobs, and loved by his relatives. Those born in the third pāda are wealthy, spend thirfts, good speakers, learned astrologers, speak with great obedience, indulge in all jobs, collectors of a library of books, most intelligent, wise, and respected by kings. Those born in the fourth pāda are in the service of Kings, commanders of army, helping nature, sexy, probably affected by mild tuberculosis, speak like women, know the mind of others, learned, strong, pure, and peaceful, endowed with good qualities and protectors of people.

Pūrvāshādha

Those born in the star Pūrvāshādha are thieves, proud, angry, wealthy, endowed with good qualities, always speak untruth and capable. They are drunkards, fickle, good speakers, endowed with good qualities and attractive face, obedient, lovers of cows, suffer ungrudgingly, youthful and live with respect. They help at the sight of difficulty, loved by people, and experts in almost all fields. They are slightly taller, possess subtle fingures, famous and sophisticated.

Those born in the first pāda have little enjoyment in life. They are great warriors, endowed with blood-shot eyes. hard hearted, stingy, grabbers of others' wealth, develop enemity with relatives and do cruel jobs. Those born in the second pāda suffer from diseases of stomach due to collection of water or endowed with large stomach, good speakers and soft spoken. Those are kind, truthful, long to meet their relatives and mostly religious, learned and carry on questionable transactions. Those born in the third pāda are fickle, pure, enjoyers, kind hearted, entertain guests, wealthy, worshipers of gods, religious and respected by kings. Those born in the fourth pāda are untruthful, hate learned people, sharp and bent on doing bad works. They are always angry, and suffer from diseases. They carry on little jobs and reside in foreign countries.

Uttarāshādha

Those born in the star Uttarashadha are born with Brahmamsha, cause difference of opinion between friends, do physical exercises, loved by people, enjoyers and travel a lot. They are givers, successful, obtain enjoyment from wife and happy. They recollect the help rendered by others, religious, obedient and endowed with may children. They are independent, handsome and wealthy. Loved by their relatives they are great givers. They are all knowledgeable, pure, endowed with good qualities, entertain guests, witty, kind hearted, furnished of grand qualities, brave, endowed with long nose and fish signs on private parts.

Those born in the first pāda are learned, intelligent, respect gods and pious people, religious, know scriptures, wealthy, enjoyers, sexy, protect domestic animals, perform most religious duties and entertain guests. Those born in the second pāda are candid,make friendship with western people, devoted to their own jobs, confined to their own wives, sad, start small jobs, deceivers and grab others' property. Those born in the third pāda of the star are always sick, hefty bodied, enjoy little, slip off when their work yield results, interested in doing forbidden jobs, friendship with bad people, enjoy doing bad jobs, hate women and move in the circle of others. Those born in the fourth pāda are attended by good factors, hold discussions on the scriptures, always engaged in works, enthusiastic, soft, respectful to gods and teachers, and respected by kings.

Sravana

Those born in the Sravana star are experts in music, dance and drama, truthful and stable minded; they enjoy hearing scriptures. They are endowed with many children and friends, respect pious people, win over their enemies, large-hearted, knowledgeable, brave, learned, wealthy, experts in arts, religious, famous, givers, recollect the help rendered by others, accompanied by relatives,

and pure in heart. They are interested in scents and flowers, hefty bodied, go after other women, handsome, large-hearted, support many relatives and loved by all. They are good speakers enjoy life, wise, possess signs of fish on private parts.

Those born in the first pāda are quarrelsome, suffer from phantom tumour (gulma roga), endowed with few children, possess blood-shot eyes, suffer from fit of anger, interested in women, commence many jobs at a time, suffer from hunger, conquorers of anger and bad intentional. Those born in the second pāda are enjoyers of life, sexy, served by many servants, long lived and good technicians. They are intelligent, soft spoken, endowed with good qualities, beget sons, happy, handsome, and poets. Those born in the third pāda are quarrelsome, great givers, good at drawing pictures, mostly intelligent, accompanied by relatives, long lived and endowed with many children. They help others and are religious. Those born in the fourth pāda are religious and experts in transacting animals, pure, brave, endowed with qualities, enjoyers, respected by kings and possess control over their senses. They are respected by their relatives.

Dhanishtha

Those born in the star Dhanishtha are difficult to win, bereft of sadness, good eaters, and very famous. They serve the elders and always protect others. They are religious, endowed with many good qualities, wealthy, kind hearted, and having good establishment. They are sad, cruel, suffer from diseases like tuberculosis, and are stubborn. They are after other women, daring, and loved by women. They worship the gods and elders, good givers and wealthy. They are interested in music, respected by relatives, decorated by jewellary and rule many people. They are bright, jobfull, cruel, hate brahmins, hot constitutional, stingy and possess long feet. They speak much and show pride in undertaking many works.

Those born in the first pāda of the star are bestowed with hefty body. and speak much. They carry on kings' works and capable administrators. They are always successful and brave. They enjoy life and endowed with many children. They sleep too much, fearful and low minded. Those born in the second pāda are soft spoken and obedient. They are learned and transact many things. They earn lot money; they serve the authority and are intelligent. They are equipoised towards joy and difficulties and loved by the learned. Those born in the third pāda are long lived. endowed with good qualities, and astrologers. They enjoy all things in life, famous, and respected by kings. They are endowed with success and wise. They undertake all jobs, wealthy, religious and accompanied by many relatives. Those born in the fourth pāda are cruel, always angry, and earn by questionable means. They speak much, engaged in untruthful jobs, suffer from many diseases. They are great deceivers and bereft of relatives. They are engaged in gambling and are after other women, fools but brave.

Shatabhisha

Those born in the star Shatabhisha are endowed with many children, angry, daring, extreme and unbearable; they are most selfish and gamblers. They are of questionable character and experts in magic. They are stubborn, stable minded, specially knowledgeable, brave,cruel, eat little, stingy, wealthy, servers and go after other women. They live in foreign lands and most sexy. They are respected by the world, plenty minded, their enemies, longlived and are witty. They are good in various transactions, astrologers, suffer from various diseases, and are endowed with some knowledge.

Those born in the first pāda are truthful, stable minded, proud, friendly and worship guests. They are soft spoken, wealthy, religious, have many friends and brave. They are of helping nature, endowed with good qualities and love their relatives. Those born in the second pāda are fearful, undecided, develop difference of opinion amongst their relatives and deceivers. They

suffer from varied losses and are great fools. They are brave and sans gods and elders. They wander in foreign countries and develop enemity with women. Those born in the third pāda are slow, endowed with sons, always do incendiary works, they travel widely in other countries, examiners of details, idle and possess grabbing mentality of other's properties. They suffer from varied diseases, accompany the cruel circle, poor and cause suffering to the clan in which they are born . They are wanted by others and stray away from the righteous path.

Pūrvābhādra

Those born in the Pūrvābhādra star are worshipful of gods and teachers, of righteous conduct and of broad minded. They are respectable and above controversies. They are having control over their senses, experts in all kinds of jobs, endowed with good chest; they are at home with the learned, determined, won over by women, stubborn, despise others, irreligious, brave, givers, enjoyers, soft spoken , handsome, and loving their relatives. They are speakers, endowed with children, sleep excess, possess long tongue, suffer from the diseases of ears, obedient, helping nature, tall and possess symbols of fish and til on the private parts.

Those born in the first pāda are worshipers of gods, enjoy life, cruel and stubborn. They are candid, stingy, respected, quarrelsome, grab others' property and court courtesans. Those born in the second pāda are enjoyers of life, well versed with spells, exorcists and carry on varied kinds of transactions. They are interested in scents and flowers, chief amongst their friends, poets, givers, wise, travellers and are engaged on the works of relatives. Those born in the third pāda are wise, always enjoy life, loved by their parents, learned, transact many things, wealthy and respected by relatives. They are peaceful and undertake all jobs. Those born in the fourth pāda are wealthy, loved by their wives, respected by the world, worship their mothers and support many people. They like music, wear ornaments, help at the sight of difficulty and respected by the king.

Uttarābhādra

Those born in the Uttarābhādra star suffer from fluctuation of funds, wise and surrounded by many people. They are affected by the imbalance of bile and always idle. They are prominent amongst their clan, wear jewels, always do constructive jobs, obtain wealth and corns and they are givers. They are endowed with children, religious, winners of their enemies, happy, determined, sexy, learned, sacrificers, respected in all circles, suffer from various diseases, brave, wise, idle, fickle, possess the signs of fish and til on their private parts and loved by their relatives, They are just and they earn by righteous means.

Those born in the first pāda are fickle, angry, blood-shot eyed, of bilious constitution, rickette, sexy hungry, good eaters. hate females, unwise, travel in other countries and trouble their own kith and kin. Those born in the second pāda are astrologers, know the results of works, pleasant, selective of qualified people, transact many things, respected amongst their circle of relatives. They have control over their senses, endowed with children and grand children, handsome, religious, wise, enjoy life and help others. Those born in the third pāda are wise, learned and enjoy life, help others, givers, peace loving and experts in music. They are beggars and worship gods. They spend time in study of shāstras, brave, followers of good advise, bright, and endowed with good qualities. Those born in the fourth pāda are large hearted, suffer from blood diseases, dirty, candid, develop enemity with many , great fools, interested in other's money, rickette, very angry, equanimous, stingy and cause trouble in all jobs.

Revati

Those born in the star Revati practice irreligious things, candid, handsome, talk angrily and quick. They are independent in pursuing any jobs. They are endowed with good qualities, have control over their senses, always thinking about their home, wise,

handsome, wealthy, enjoy life, learned, fickle, earn good money, sexy, brave, givers, lose women, pure in mind, intelligent, endowed with well proportioned body, capable, hefty bodied, bright, help others and move in foreign lands.

Those born in the first pāda are learned in scriptures, wise, loved by relatives, reserved and loved by womenfolk. They are endowed with circle of friends, cows and are handsome. They are givers, brave and soft spoken. Those born in the second pāda are angry, handsome, duffers, interested in doing dirty jobs, capable of developing differences amongst friends, recollect the help rendered by others, deceivers and quarrelsome. They do not pride always, speak untruth, bad, druncards and sans relatives. Those born in the third pāda are gamblers, chatter-boxes, candid with all, truthful, givers, stingy, unloved by many, brave and suffer from varied difficulties. They are famous but develop friction with their relatives. Those born in the fourth pāda are learned, brave, philosophers, experts in worshipping gods. They perform Yagnyas (sacrifices), wise, respected and possess control over their senses.

With these data horoscopic interpretations assume certain amount of grip. The above interpretations, specially those of the pādas of the stars are the observations based on the Navāmsha that the moon occupies at the birth and are true to the range of arc measuring $3^{o}20'$. This narrowness of the zodiacal arc reduced to $3^{o}20'$ from the general $13^{o}20'$ of a star speaks volumes of the specific observations made by great astrologers over long periods of time. Even then refinement is necessary as to the present day sophistications. This would require considerable research in this field.

Results of birth in the different Yogas

Vishkambha

Those born in the Vishkambha yoga are devoted to their family and are independent. They prolong enmity and win their enemies. They are rather dwarfs and sex affected. They are advisers and animal lovers. They are endowed with long hairs, won over by their friends, cruel, learned, famous, handsome, wealthy and bejewelled.

Prīti

Those born in the Prīti yoga are travellers, sweet-spoken, terrible, stable and happy. They always address with soft voice, interested in others' women, respect gods and teachers. They are handsome, wealthy, endowed with good qualities, learned, enthusiastic and selfish in all undertakings.

Āyushmān

Those born in the Āyushmān yoga are wise, stable, minded, protectors of their clan, and long lived. They possess long toungues, large eyed, religious, endowed with friends and childeren, famous and learned. They are lovable, pure and take to water sports. They are healthy and sage-like. They are respectable and win the wars.

Soubhāgya

Those born in the Soubhāgya yoga are knowledgeable, wealthy, respectful, lovers of scents and handsome. They are endowed with signs of conch and fish on their bodies, soft, sexy and wander in foreign countries. They speak much, and like the smell of scents and have wide circle of friends. They are slow, respected by kings, extremely wealthy, advisers to kings and experts in all jobs.

Shobhana

They are intelligent, endowed with good qualities, religious and clean in all works. They are happy, enjoy life, respected, soft, undertake heavy jobs, stable in mind, wealthy, frauds, endowed with children and friends, happy and respected by relatives. They are quick and enthusiastic in wars.

Atiganda

Those born in Atigand yoga level compliants against others, brave, idle and untruthful. They are servers and sexy. They possess subtle bodies, pursue chronic enemity, know others' minds, proud and killers of their mothers. Those born at the end of Atiganda yoga destroy their clan. They are endowed with long ankle, of forgiving temperament, magicians, and follow other women.

Sukarma

Those born in the Sukarma yoga are endowed with good qualities, enjoyers of life, have a good circle of friends and relatives, and famous for their religious outlook. They are just and long lived. They are learned and suffer from diseases.

Dhrti

Those born in Dhrti yoga are handsome, good speakers, wealthy, pleasing to look at, sexy and learned. They are controlled by others and are poor. They are truthful, stable minded, endowed with good sight, cruel, quick, and grab others' money. They are famous and healthy, learned and endowed with good qualities.

Shūla

Those born inthe Shūla yoga are angry persons, bright and quarrelsome. They are intelligent and smart, wealthy,strong and

are int he service of king. They are rather deaf, sharp, sexy and stable. They are untruthful, stingy, fickle, candid, experts in love making, religious and learned.

Ganda

Those born in the Ganda yoga are chatter-boxes, strong, proud, arrogant, protectors of cattle, far sighted, affected by skin diseases and of dark blue complexion. They are endowed with bad nails and enjoy life. They practice falsehood, sufferers, quarrelsome and religious. They are famous, sad, and brave in doing short jobs.

Vrddhi

Those born in the Vrddhi yoga are broad minded, stable, brave, truthful, and have controled senses. They are endowed with increasing sex. They are wealthy, learned and surrounded by big family. They support their parents and hate womenfolk. They are handsome and enjoy life.

Dhruva

Those born in the Dhruva yoga carry on jobs which are permanent, determined and learned. They are of symmetrical body, undertake big jobs, suffer from phlegmatic diseases, of forgiving temperament, respected, religious and out of trouble from ememies. They are brave, great and stingy. They are long-lived and loved by all.

Vyāghāta

Those born in the Vyāghāta yoga are fools, of impure mind, express surprise at the leaking of secrets, candid and very fast. They are short tempered, forget the help rendered by others, respected by the people, and endowed with good wife and children. They are dirty minded, cause trouble to others' works and respected by kings. They are all learned and respected by all.

Harsha

Those born in the Harsha yoga are destroyers of their clan, happy, weighty-worded, broad minded and bejewelled. They are devoted to their family, suffer from bilious diseases, stingy, knowers of others' minds, wealthy, enjoyers of life, endowed with cattle and money, all learned, with fine qualities, bright and comparable to their fathers, confined to their wives, sexy, and life long prosperous.

Vajra

Those born in the Vajra yoga are pure, strong, endowed with good qualities, bright and stable minded, curel, interested in women, large eyed, unconqurable, wealthy, bilious, truthful, intelligent, kingly, principled, best in their clan, experts in weaponry and philosophers.

Siddhi

Those born in the Siddhi yoga are successful in all undertakings, unstable, weak and deceivers of friends. They are from respectable family, strong, determined, broad-minded, endowed with attractive body, wealthy, learned and protectors of many people. They are always enjoying, and suffer from sickness and sadness.

Vyatīpata

Those born in the Vyatīpata yoga are untruthful. and foolish, They win their enemies, of the habit of women, pursue big undertakings, bright and do permanent jobs. They cause extensive damage to others' works. They are happy, live with great difficulties.

Varīyān

Those born in the Varīyān yoga are good speakers, brave, friendly and intelligent, proud and truthful. They hate their clan, respectful, endowed with good wife. They are wealthy and suffer from bilious diseases. They seek the fortune of others. They are liked by friends, forget the help rendered by others, religious, principled, and wealthy. They are strong and experts in the science of music and architecture and sculpture.

Parigha

Those born in the Parigha yoga are poor, irreligious, stingy, daring, fickle, impure and charged by sex. They are independent, hate others, trouble others in their works, feared and wealthy. They are interested in wars and born in good families. They are learned, poets, good speakers, givers and enjoyers.

Shiva

Those born in the Shiva yoga are fair complexioned, endowed with attractive body, principled, peaceful, and terrible speakers. They are endowed with wealth, good and wife and money. They are learned, worshipers of gods and pious,surrounded by big family, brave, experts in all kinds of transactions, wise, religious, serve the good people, longlived, and enjoy all good things on the earth.

Siddha

Those born in the Siddha yoga are pleasing to look, intelligent, daring, experts in all trading and commerce, of excellent antecedent, famous, religious, wealthy, enjoyers, crowned with success in all undertakings, promote the work of others and worship teachers and gods.

Sādhya

Those born in the Sādhya yoga expend on varied accounts, respect their lords, broad minded, loved by people and get second wife. They have protruded heads, stingy, knowledgeable in the science of spells, loved by gods. They are wealthy and learned. They are interested in scents. They are safe and speak sweetly. They are handsome and succeed in all undertakings.

Shubha

Those born in the Shubha yoga are handsome, religious, brave, pure and peaceful. They will do good to those who follow them, learned, loved by women, kingly, astrologers, suffer on account of phlegmatic diseases, wealthy and endowed with all corns. They are truthful, strong, bright, men of letters, and scientists.

Shukla

Those born in the Shukla yoga are truthful, good minded, handsome, famous, wise, experts in arts and science, sexy, learned, stubborn, foolish, fickle, religious, wealthy, and suffer from windy diseases. They are good speakers and great frauds, poets and are famous.

Brahma

Those born in the Brahma yoga are sweet tongued, extremely strong, knowers of the Brahman and liked by brahmins; they are terrible and pure in mind. They behave like women, respected, carry on secret works successfully and wealthy. They are truthful, liked by their relatives, brave, chief persons of the clan, respectful, wise, and learned in scriptures.

Aindra

Those born in the Aindra yoga are wealthy, sacrificers, endowed with rajasa gunas (of mixed bad and good qualities); they are good enjoyers and sexy. They help others, astrologers, intelligent, suffer from windy diseases, short tempered, carry on kings' orders, and principled. They are born in royal families and short lived.

Vaidhrti

Those born in the Vaidhrti yoga are stingy, speak lot, fickle and unstable. They are foolish, truthful, wealthy, givers and squint eyed. They are impure and go after other women. They are good in water sports, sexy, golden complexioned, enthusiastic and loved by people.

Thus there are 27 yogas as 27 stars of the zodiac. The thithis are declared by the difference in the longitudes of the Sun and the Moon; the yogas are calculated on the basis of the products of the longitudes of the luminaries. It is peculear to Hindu astrology to have recognised all these aspects of the motions of the luminaries, and also ascertain the factors of results of birth in such trines with these aspects of the time, it is easier to fix the best and nearest characters of a personality.

The time is coloured by the matter or the reverse is true. That certain aspects of life are imparted to the specific personality on their birth is very much evident. The time is to be studied in all its vagaries. Modern science declares that the planetary bodies are lifeless. It includes the Earth also. If there is no lie in the earth, it is difficult to support the concept how life has come on the surface of the earth.

The theory that life has come from meteorites is not yet proved.

Even if it is proved, one has to substantiate how life existed in the meteorites. In any case these life-less bodies have been able to

support life. It is not known whether life exists on the other members of the solar system. But it is true that the Earth is supporting millions and millions of life on its surface-in the oceans, on the terrestrial surface and in the atmosphere. If the Earth is not endowed with life how then can it impart life to these skeletons evolved through the geological ages. The Upanishads say that the Brahman is found to be present in all the visible and invisible Universe. The life is rather a more sophisticated and subtle field evolved out of that Brahman. These celestial bodies originating from space through wind, fire and water are full of this Brahman, since the Brahman is present in all including the space.

The evolution of the celestial bodies out of space is the evolution of the grosser universe. The next stage of evolution from the Earth is given to be vegetation. From the vegetation is evolved food in turn giving rise to human forms through the various stage of evolution of life. The human life being the crown creation of Nature, it is noted to contain the five sheaths of Annamaya, Pranāmaya, Manomaya, Vignyānamaya and Ānadamaya. If the Annamaya Kosha does not support or possess the Prānamaya Kosha, it will not be possible to account for the origin of life. The mental and supramental conditions being most delicate and sophisticated, the upanishads say that they also reside in the Brahman. Thus the Brahman is all pervasive and all- potent.

In this sense we cannot look to these celestial bodies as life- less materials. The life spirit very much exists within the Earth, and also other celestial bodies. But they appear to have been given expression to evolve on the Earth but not on other planets. It is a mystery of nature. That does not mean that those planets do not possess life in them. It may not be visible but they exist along with other fields of space, wind, fire and water in them, simultaneously.

All these planetary bodies are connected by the law of gravitation or in terms of Einsteinian philosophy by space-time, as per modern science. They are all connected by the fields of Brahman

according to Indian philosophy. None of them can be looked in isolation, including life on the Earth. Hence, the credit for these observations in some point of space and time. They are true to the extent of physical manifestation. They are also true of the invisible or unmanifested universe. It may be taken from the pages of modern astronomy that visible universe is a negligible part of the invisible manifestation. Thus the forces in the invisible universe have a great say on the condition of life on the Earth. These reference points as noted above help us decipher that.

Results of birth under varied Karanas

Bava

Those born in the Bava karana are of questionable birth, enjoy intoxicated women, happy and are not stationed at one place. They are strong and commanders of army. They are famous, soft, stable, respected by the kings and wealthy. They may have mutilated limbs. They are slow, large-hearted, daring, travel in forests and forts, unlucky and long-lived. They are respected by all and religious; carry on auspicious works and poor.

Bālava

Those born under Bālava karana are daring, handsome, brave, endowed with good qualities and always interested in the works of children. They are wealthy and have many servants. They do bad jobs, happy, harmful, short lived, short-sighted, wealthy, respected by kings and happy.

Kaulava

Those born in the Kaulava karana are angry, daring, increase happiness, sad and carry on bad works. They are capable of riding elephants, horses etc., of good conduct, obedient to their parents, devoted to their duties, secretive, of short haired; they are sad some times and happy some other times; they possess kingdom

and people occasionally, strong, respected, loved by all and enjoy a circle of good friends.

Taitule

Those born under Taitule karana are good natured, truthful, stable, very brave, speak a lot, know drawing pictures, intelligent but weak. They are respected by all, happy, endowed with subtle bodies, servers of royalty, know the righteous path, do bad jobs, soft, reader, impure and base minded. They are tolerant, like sex and experts in arts. They are wealthy and good friends.

Garaje

Those born in Garaje karana are fickle, quick, sharp; sighted, famous, fearless, loved by kings. They are loved by people and win over their enemies. They are intelligent advisers, bad persons, weak and speak much. They are fickle, quarrelsome and brave. They support their relatives, handsome, interested in agricultural, construct houses, and obtain all they like.

Vanija

Those born in the Vanija karana are good in trade and commerce; they get things plenty and are intelligent; They respect gods and pious people and like to hear the story of great people. They travel far and wide and get things they like.

Bhadra (or Vishti)

Those born in the Bhadra karana are sinners, fearless, tolerant, won over by others; they are independent, stingy, serve the kings, socially boycotted, eat things which are forbidden; they quarrel with their relatives, and go after other women.

Shakuni

Those born in the Shakuni karana are always peaceful, practice yoga, of good conduct and broad minded. They hate their own clan, bad persons, rickette, endowed with cows and lands and are happy. They are always engaged in some work, knowledgeable,. and suffer from ill-luck or sad for a moment. They are medicos and do medicines of health improvement.

Catushpāt

Those born in the Catushpāt karana are knowledgeable, speak much, strong, long-lived, unstable, frauds, cruel, and bad intentional. Suffer many things in mind and sick and go after other women. They are interested in agriculture, industrious, active, learned in scriptures, and like gods and pious people.

Nāga

Those born in the Nāga karana are famous for all times, learned and angry; they dissolve their sins and are independent. They prolong their hatred, short tempered, respectable, wealthy and probably invalid. They are knowledgeable in the science of ores and cultivate serpents. They are famous amongst their clan, endowed with good sight and catch fish etc. They carry out terrible jobs.

Kimstughna

Those born in the Kimstughna karana are impure and intoxicated, stingy and candid. They have no relatives and expert dividers of people. They are witty, experts in arts, experts in gambling, brave, givers, do harmful jobs, broad minded, cruel, important, poor, strong, long lived and truthful, They are happy and also do good works.

That ends the observations made on the birth of the five angas of time-Pancānga phala. It is needless to state again that utmost

caution is needed to interpret the birth on the basis of these observations. Yet it may be argued that only these observations do not include the entire sections of humanity. The human astrology is later to mundane astrology and considerable amount of research is needed to modernise it. These observations should be deemed to be fitted to the lives of those mostly born up to the middle latitudes and very partially to those born in upper latitudes, for the simple reason that these observations are made on such cases only. It is unwise to apply these observations to all the cases and find out no substantiation in the cases of upper latitudes. Also they are mostly limited to Indian conditions and require modifications in the case of lives of persons who are born in different civilisations, though many common factors may be found. With these margins of interpretations one may start reading the horosocopes.

Results of birth in different Rashi/Lagna

The belt of zodiac (belt of the sky 9^{0} on either side of the ecliptic) is divided into 12 rāsis of 30^{0} each and are named as per the design deciphered in each of the sector. By rotation of the earth, on equal house system, the earth faces each sign for every two hours. This section of time in a day is referred to as Lagna or Ascendent. According to Amarasimha (Rice, 1970)'RĀSHĪNĀM UDAYO LAGNAM TE TU MESHA VRSHĀDAYAHA' meaning that rising of Mesha, Vrsha etc. (zodiacal arcs) are called Lagna. The longitudes of the earth which directly faces the eastern horizon is the most important and it decides the details of the birth in its life on the earth.

Mesha

Those born in the Mesha Lagna are terrible, respected, unbearable, angry, destroyers of their own clan, brave and love others. They are rickette, fast walking, sexy, good at wars, loved by the female, hate friends, feeling great by self, handsome,

endowed with qualities, deal excellently with friends and relatives, endowed with hands up to knee, soft bodied, immediate givers or confreres. large eyed, wealthy, and beneficial,

Vrshabha

Those born in the Vrshabha Lagna are religious, respectful of teachers, endowed with good qualities, handsome, stingy, wealthy, brave and loved by all people. They are endowed with thick lips, of cold constitution, wide forehead, swollen jaws, spend thirfts, beget female children, develop deference of opinion with parents, trouble their won people, love their partner.

Mithuna

Those born in the Mithuna Lagna are knowledgeable , loved by good people, sage-like, enjoy life, sacrifice things, religious and responseful of their works, will have two mothers, slow, though accepted as good by others they suffer due to their own brothers, do not permit irreligious tendencies, help beneficial works, have, many females, and be happy.

Karkātaka

Those born in the Karkātaka Lagna are religious and respect their teachers. They eat good food, wealthy and have friends of good people. They are unstable in mind. fearful, they are prone to disease of cold and wind and are always sick, interested to earn every moment, stingy,travellers in other lands, they have no people whom they can take into confidence, despised by many they do not help any body. They lose the respect of their own people and also love of their wives.

Simha

Those born in the Simha Lagna are enjoyers of life, critics of philosophy, poor eaters, very strong and warriors. They are cruel,

beget many children, bilious, possess nose like an eagle, undertake many jobs but not complete any one. They are somewhat stingy but endowed with plenty of wealth. They destroy their own people but get wives who are endowed with good qualities and commendable antecedents. They earn by many means and favourable for religious activities.

Kanya

Those born in the Kanya Lagna are learned in many shāstras or sciences, endowed with beneficial qualities, handsome and experts in love making. They speak softly, highly attractive in their stature, wealthy, though stingy help their own relatives, develop difference of opinion with brothers, always religious, obedient, endowed with good children and good qualities.

Thula

Those born in the Thula Lagna are wise and live on good works. They are learned and experts in many fields. They are rather weak but wealthy. They are fickle minded, dull body, sexy, attractive stature, earn the affection of many females due to their talents, spend quickly what they have earned, against their fathers but respect teachers and gods, respectable, helping nature, kind hearted, get into trouble by their own people and their wives predisease them.

Vrischika

Those born in the sign Vrischika are brave and bad intentional. They are good scientists, hate people, wise and cause difference of opinion amongst friends. They are provided with wide mouth, big stomach, angry, bilious, helping nature, support large family, destroy their own happiness for the sake of their wives, beget many male and female children but get no happiness from them. They stray away from religion and good conduct and like the

friendship of bad people. They are candid, hence forsaken by their own clan.

Dhanus

Those born in the sign Dhanus are wise, intelligent, of good conduct, experts in fine arts, knowledgeable and of balanced constitution. They are endowed with thick lips and protruding teeth. They are having thighs and arms full of muscles and daring. They get into difficulties due to their tendency to hear ill of others.

Makara

Those born in the Makara sign are engaged in bad jobs and are endowed with many children. They are stingy, idle and poor, and always carrying on their own work. They are wide mouthed and possess long hands and legs. They suffer from windy complaints; their face resemble that of deer; they are intelligent but fearful; they do not have peace and satisfaction in their family and endowed with many female children. They are quarrelsome and their wives are of bad characters. They earn pretty less engaged in the trading of fruits, wood and stone.

Kumbha

Those born in the Kumbha Lagna are fickle and loved by friends. They are broad minded and are after other women. They are slow in thinking, cruel, prominent amongst their brothers and relatives, suffer from bilious and phlegmatic complaints; they have many servants but little earning, endowed with good wife and unwanted by parents and elders, and devoted to their duty they perform religious celebrations for the sake of self pride.

Meena

Those born in Meena Lagna are famous with jewellery; capable and little sexy; they are endless thinkers. They are endowed with

fish like eyes. They are good souls as such they are loved by their friends and relatives. They get into trouble due to their fickle minded temperament. Though they have good life partners, they are of lose characters. They always help religious functions.

Thus these twelve lagnas fixing the birth determine the major course of life. But there are many many living conditions on the Earth. Also each person has his own environ, knowledge of the world, transactions with the world, earnings, movements etc. etc. Each person is world by himself and no identity can be found. In order to make more specific the interpretations, one has to delve deep into the analyses of lagna.

The Parāsari system of interpretation of the lagna and the planets is the most important amongst many of such type. Parāsara has recognised (Jha, 1968) some sixteen vargas of varied sectors of life. They are;-

1. Rāsi
2. Hora
3. Drekkāna
4. Caturthāmsha
5. Sapthāmsha
6. Navāmsha
7. Dashāmsha
8. Dwadashāmsha
9. Shodashāmsha
10. Vimshāmsha
11. Caturvimshāmsha
12. Bhāmsha
13. Trimshāmsha
14. Khavedāmsha
15. Akshavedāmsha and
16. Shashthyamsha

The various aspects that are to be determined by the reading of different vargas or charts are given below according to Parāsara(Jha. 1968):

Rāsi/lagna	body
Hora	earning
Drekkāna	help of brothers etc.
Tluryamsha/Caturthāmsha	wealth
Saptāmsha	children and grand children
Navāmsha	wife
Dashāmsha	job and luck
Dwādashāmsha	parents
Shodashāmsha	happiness and vehicles
Vimshāmsha	devotion to the gods
Caturvimshāmsha	education
Bhāmsha	strength
Trimshāsha	untoward happenings
Khavedāmsha	good/bad happenings
Akshavedāmsha	all aspects of life
& Shashtyhāmsha	all aspects of life.

However, Raman (1972) mentioned other vargas also. They are Pancāmsha, Astāmsha, Ekadshāmasha and Nadiāmsaha for progeny, death, accrued property by the death time, and the characteristic of the personality which can help in identifying him from others. For casting of all these charts and their nomenclature-which are self explanatory one can refer to the book by Raman with great advantage.

If a planet occurpies its own varga or house in these charts once it goes under the term Swāmsha,

twice "	Pārijātamsha
Thrice "	Parvatāmsha
four time "	Simhāsanāmsha
five times "	Swargalokāmsha
six times "	Indrāmsha
seven times "	Rājapadmāmsha
eight times "	Gopurāmsha
nine times "	Bhrapadāmsha
ten times "	Vaishnavāmsha
eleven times "	Shaivāmsha and
twelve times "	Vaisheshikāmsha

This refinement in the casting and distribution of planets in different charts would render the problem of different social status in life at rest since they explain that each person is committed to his own social status depending upon the strength of the lagna in his horoscope. More the strength will result in better and improved position. One may be a beggar and one may be a president of a big organisation. The strength of the lagna will explain the situation.

Also interpretators can be in a better advantageous position if they can improve the horoscopic data by resorting to the determination of the strength of the planets and bhāvas (Raman, 1962). That empowers the interpretators to be in a better position. It is most deplorable and unfortunate that these aspects of the horoscopy are not given importance as such the reading of the horoscope left on the rasi and navāmsha kundalis have rendered this great science to charlatanry.

These interpretations have not been modernised. In order to modernised on has to undertake research applying the results of

modern astronomy to some of the fields and try interpretations. For e.g. the strength of the Graha and Bhāva balas are calculated in terms of the units called Rūpas. These rūpas, if they could be replaced by the institution of the specific or total angular momenta of the planets-probably the interpretations may become more sophisticated and truer.

Thus the science of horoscopy is entirely based on quantitative methods but not in vogue. If this science has to get over the fiery attacks by modern scientists it is very much essential that more and more research need be carried on various lines and interpretations tried. Unless these are done and it assumes the modernity of science, this field of interpretation of human life-the most important and at the same time most complex- will remain in the back seat.

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SECTION II

Results of the disposition of the Luminaries, Planets and Nodes in different rāsis of the Zodiac

The Sun in different rāsis

Those born when the Sun is in Mesha rāsi are famous,intelligent, travellers, possess little wealth, carry weapons and if the Sun is in the paramoccāmsha, one will be extremely wealthy, served by those carrying weapons, famous, and intlligent. According to Dhundirāja, such are daring, blood-bilious, kings, and wise.

If the Sun is in Vrshabha rāsi, those born are interested in the scents and flowers, good eaters, get costly garments, but they fear water and help their relatives.

If the Sun is in Mithuna, then those persons will be good astrologers, learned, wealthy, good speakers, famous and most obedient.They are sexy and wise.

If the Sun is in Karkātaka rāsi then those born will be cruel, poor, servers, difficulty treaders and sad. They are bad persons, astrologers, do not oblige father, extremely rich.

Those born when the Sun is in Simha rāsi are of stable minded,daring, famous, cause happiness to others and wander in the mountains and forests. They are strong but foolish.

Those born when the Sun is in Kanya rāsi are artists, copyists, poets, and mathematicians. They bear a body similar to that of women.

Those born when the Sun is in Thula rāsi are druncards, treader, and goldsmiths. They are afride of the kings, and incur the displeasure of people, do bad jobs, and sexy.

Those born when the Sun is in the Vrishchika rāsi are cruel, daring, earn by manufacturing poison, suffer from loss of money

due to thieves, learned in the sciences, teacher,killers, quarrlesome, angry, afride of weapons, fire and poison, no affection to parents, and suffer from no oppertunity to come up in life.

Those born when the Sun is in the Dhanu rāsi are respected by poious people, wealthy short tempered, expert architect and sculpture; get angry with their own people, gentlemen, love good people, cause trouble to intelligent people and serve the pious.

Those born when the Sun is in the Makara rāsi do forbidden jobs, foolish, traders, little wealthy, stingy, enjoyers of others money. They are travellers, hate their own people, unenthusiastic,and unhappy.

Those bron when the Sun is in the Kumbha rāsi do jobs not befitting their clan, do not get a son, poor, stubborn and impure.

Those born when the Sun is in the Meena rāsi trade in the sea products, wealthy,loved by women, givers, respected and happy with their own poeple.

Results of the Moon in different rāsis.

Those born when the Moon is in the Mesha rāsi are endowed with blood-shot eyes, eat hot things, they eat little,get over their angry quickly, good travellers, liked by women, weak ankled, poor for long time, interested in wars, a good server, short nailed, carry some sign of injury on their head, arrogent, eldest amongst brothers, bore shaktirekha(line of strength) in the right hand, fickle minded and feared of water.

Those born when the Moon is in the Vrshabha rāsi are very handsome, experts in love game, wide mouthed and endowed with large things,carry signs on the face, sides or buttucks, tolerent of difficulties, a king whose orders cannot be violated, have many female children, suffer from the disease of phlegm,separated from own people in the beginning of life,live with comforts in the second and third parts of their lives.These

results will be maximum when the moon is in its deep exlataion and proportionately reduced falling from the deep exaltation position.

Those born when the Moon is in the Mithuna rāsi are good at love game, experts in arts, possess lotus like eyes,learned in the scriptures, intelligent, a good ambassador,endowed with curly hairs, witty, know other's mind,always smiling, endowed with well propotioned body, a glutton, leanred in music,and dance, posses a raised nose and enjoy barren women.

Those born when the Moon is in the Karkātaka rāsi are endowed with fluctuating wealth, move fast in zigzag manner, possess elevated hips, won over by the women, having good friends,an astrologer, possess many houses, endowed with mature neck, compromise under good words and interested in gardens and water places.

Those born when the Moon is in the Simha rāsi are angry, endowed with strong temples, wide faced, possess honey coloured eyes, beget few children, hate females, like meat, forest and mountains, think long about carrying on forbidden jobs, suffer from thirst stomach trouble and dental diseases, giver, brave, stable minded, arrogent and follow the instructions of their mothers.

Those born when the Moon is in the Kanya rāsi walk slowly with beautiful gait due to bashfulness, endowed with long arms and hands, happy, soft bodied, truthful expert in different arts, learned, religious, qucik perceptions expert in love game, get other's houses and money, travellers in other countries, sweet speakers, endowed with female children and few male children.

Those born when the Moon is in the Thula rāsi are respectful of gods, brahmins and pious people,wise, pure in mind,won over by women, endowed with a tall body, possess a rasied nose, rickette, traveller, wealthy,invalid,expert in transactions, addressed by

other name than by the christened name,helping nature and despised by their relatives.

Those born when the Moon is in the Vrishchika rāsi are endowed with large eyes, wide chested, possess rounded buttucks, thighs and legs, bereft of parents and relatives, sick in youngage, respected by kings, possess honey coloured eyes, cruel, secret sinner and have signs of fish, diamond and Garud (divine eagle).

Those born when the Moon is in the Dhanur rāsi are endowed with long face and neck, possess peternal money,of forgiving tempereament,poet,strong, good speakers,endowed with large teeth, lips and nose, devoted to duty, light-hearted, good artists, possessing short nials, proud, religious, hate relatives and won over by good talks.

Those born when the Moon is in the Makara rāsi are protectors of their wife and children,earn money by dubious mehtod on account of religious celebrations, weak at the lower parts of thinghs, endowed with beautiful eyes, possess lean girdle, welathy, with quick perceptions,idle, lazy of cold constitution, traveller,strong, poet, enter the forbidden places, interested in low class women, unashamed and cruel.

Those born when the Moon is in the Kumbha rāsi are endowed with bent neck, of protruded nerves on the body, possess body which has become rough due to plenty of hairs, endowed with large face, wide, back, buttocks and feet, deaf,interested in grabbing other's money and wives, having fluctuating fortunes, like scent and flowers,love their friends and travllers.

Those born when the Moon is in the Meena rāsi are rich in the sea products, enjoyers of others fortunes, like much in the jewellary of their wives, bright, having eleveated nose, possess big head, win their enemies and despise them,won over by the women folk in love games, possess beautiful eyes, and learned.

The time personified has its head in Mesha rāsi and feet in Meena rāsi. When the Sun and the Moon are together in a particular rāsi,

the person will be having some signs on that respective part of the body.

Results of Mars posted in different rāsis.

Those born when Mars is posted in the Mesha rāsi are respected by kings, wealthy, good speakers,bright,daring and respected by all.

Those born when Mars is posted in the house of Vrshabha are endowed with little money and happiness, they have growing circle of enemies, they live in other's houses, unwise, feared of fire, and always suffer from diseases and endowed with good number of female children.

Those born when Mars is in the Mithuna rāsi are experts in many arts, suffer from qurrels traditional in their family, very much interested in travelling and endowed with bad children. They do not derive any happiness from their relatives and children.

Those born when Mars is in the Karkātaka rasi live in other's houses, very poor,dull; they earn from sea prodlucts, invalid and bad persons. They suffer from enemy women.

Those born when Mars is in the Simha rāsi are poor, tolerate difficulties, wander in forests, fearless moving in forests, endowed with little happiness from wife and children. They defeat their enemies, carry on resultless jobs, daring, unwise, and do forbidden jobs.

Those born when Mars is in the Kanya rāsi are respected by people,gentlmen, always interested in carrying out relgious sacrifices, obtain peace from women folk and lands.

Those born when Mars is in the Vrishcika rāsi are afride of fire,weapons and poison, get happiness from wife and male and female children, a friend of king, and win over all their enemies.

Those born when Mars is in the Dhanur rāsi are endowed with cars, horses etc., suffer from enemies and diseases, friendly with good women, and interested in travelling to other countries.

Those born when Mars is in Makara rāsi are warriors, brave, wealthy, endowed with many children, king or equivalent of a king, derive happiness from women, tired of the differences with friends and own people and very rich.

Those born when Mars is in the house of Kumbha are sad, poor, tread here and there, untruthful, sharp and angry. Most disobedient,always sufferring from diseases, keep themselves against their own people, very bad persons, and also suffer from multiple progeny.

Those born when Mars is posted in the Meena rāsi are bad, suffer from sadness, live in foreign countries, and friendly with bad people.

Results of those born when Mercury is posted in different rāsis.

Those born when Mercury is posted in the Mesha rāsi are gamblers, loanees, intoxicated, do not beleive in Vedic religion, thieves, endowed with bad wife, practice falsehood. These observations are common to both Mesha and Vrishchika rāsis. But in Mesha he confers bad intenetion, good eaters, always quarrelsome,most unkind and bereft of all comforts.

Those born when Mercury is in the Vrshabha rāsi are stingy, tired of sexual enjoyment, unhappy due to bad deeds, suffer loss due to idleness and do not get things desired.

Those born when Mercury is in the Mithuna rāsi are excessive speakers, expert in sciences and arts, sweet spoken, happy, endowed with two mothers,interested in personal decoration and derive happiness in eating and house comforts.

Those born when Mercury is posted in the Karkātaka rāsi earn money by trading sea products, possess wealth by personal efforts,of bad antededents, interested in music, friendship with kings, live in foreign countries, and delve deep in sex.

Those born when Mercury is in the Simha rāsi develop hatred to women, bereft of wealth, wife and children, travellers, foolish, enjoy women, despised by all, untruthful, develop eneimity with all and feel jealous of the prosperity of the enemies, givers, leanred, knowledgeable, happy, forgiving tempereament, wise, fearless and experts in many fields.

Those born when Mercury is posted in the Thula rāsi are untruthful, spendthrifts, sculpture,chatter-box, interested in false antecedents, and love bad people.

Those born when Mercury is posted in the Vrischika rāsi are very stingy, enjoy excess sex, unhappy due to bad deeds, always suffer from losses, and not able to get things desired.

Those born when Mercury is in the Dhanur rāsi are respected by kings, learned, heed advise of friends, givers, wealthy best amongst their own clan, behaved, experts in many arts, and endowed with a wife who is like the goddess of luck.

Those born when Mercury is in the Makara rāsi are feared of their enemies, bad intentional, impotent, and get to very low level due to sadness.

Those born when Mercury is in the Kumbha rāsi are quarrelsome always in their house, poor, penneless, fearful, weak bodied, irreligous, unwise and get into trouble with their enemies.

Those born when Mercury is in the house of Meena are endowed with winning servants, cobblers, good at keeping watch on the money and wealth of others, interested in worshipping gods and brahmins, and feel happy at the sight of women.

Results of Jupiter occupying different rāsis.

Those born when Jupiter is posted in the Mesha rāsi are very large-hearted, win their enemies by providence, they are wealthy and exhibit royal pride, wise,commanders of army, givers, endowed with much money and wives, served by many servants, of forgiving temperanment, and bright.

Those born when Jupiter is in the house of Vrshabha are worshippers of gods and brahmins, endowed with much prosperity,get money and vehicles of varied kinds, and winners of their enemies in the war.

Those born when Jupiter is posted in the Mithuna rāsi are poets, sweet-spoken, pure, learned and wise.

Those born when Jupiter is posted in the Karkātaka rāsi are wealthy by many kinds, excessively sexy, experts in many arts, sweet-spoken, and endowed with elephants, horses etc.

Those born when Jupiter is posted in the Simha rāsi are acquirers of forts, forests and mountains, stable bodied, givers, and capable of winning their enemies.

Those born when Jupiter is posted in the Kanya rāsi are collectors of scents, cloths and flowers, pure, givers of money, give trouble to their enemies for long time, handsome to look at,but they develop difference of opinion with their fathers.

Those born when Jupiter is posted in the Thula rāsi are interested in the celebrations of sacrifices and discussions of sacred scriptures and penence, worshippers of gods and brahmins, intelligent, quick, and not tolerated by their enemies.

Those born when Jupiter is posted in the house of Vrischika rāsi are sad due to spending of money, having great pride in the house and in the forests.

Those born when Jupiter is posted in the Dhanur rāsi are they become chairman of committees, ministers of kings, commanders

of army, welathy, givers, wise and beautfifully persoanlly decorated.

Those born when Jupiter is posted in the Makara rāsi are low minded persons, poor, unhappy, duffers, do others jobs, impotent, suffer from diseases, sexy and do not get the things desired by them.

Those born when Jupiter is posted in the Kumbha rāsi suffer from diseases, bad persons, stingy, always doing forbidden jobs, despised by all, suffere from dental diseases, and stomach diseases.

Those born when Jupiter is posted in the Meena rāsi are endowed with wealth conferred by the kings, sexy, good constructors of houses, givers, associate with pious people,and get all the desired objectives.

Results of Venus posted in different rāsis.

When Venus is posted in the Mesha rāsi, the persons born suffer from loss of money due to other's wives, despised by the clan, endowed with lordship of cities, houses and vehicles, they are interested in travelling, entertainers of guests and without any enemies.

Those born when Venus is posted in the Vrshabha rāsi are endowed with many wives, enthusiastic, respectful of people,like flowers and scents, landed and wealthy and have no enemies.

Those born when Venus is posted in the Mithuna rāsi are employed by the kings, wealthy, experts in music, learned in many sciences, simple, sweet-speakers and eat simple food.

Those born when Venus is posted in the house Karkātaka are endowed with two wives, beggars, fearful, intoxicated, and do good jobs, endowed with good qualities, agreeable to many, endowed with many royal signs and highly learned.

Those born when Venus is posted in the house of Leo are endowed with money obtained by women, possess wife born in a very respectable family, dull and having few children. They suffer due to their own commitments, get happiness and comforts from their enemies.

Those born when Venus is posted in the rāsi Kanya carry on with very bad jobs, wealthy, get happiness by visiting pilgrimage centres, learned and lucky.

Those born when Venus is posted in the Thula rāsi earn money by their own efforts, respected by the kings, prominent amongst their own clan, famous, fearless, continuous travellers, good poets and earn respect of all.

Those born when Venus is posted in the Vrishchika rāsi are quarrelsome, killers, despised by all, born sick, poor and endowed with many unhappy occasionas.

Those born when Venus is posted in the Dhanur rāsi are endowed with qualities, wealthy, get happiness from wife and children, minister of kings, of good conduct and loved by girls, and possess a mind sacrificing the world.

Those born when Venus is posted in the Makara rāsi are all respectful, handsome, won over by women, enraged with bad women, sexy and love older women, become weak in body due to thinking on wealth and love to live with poets and in the forests.

Those born when Venus is posted in the Kumbha rāsi are devoid of cloths and happiness, idle to carry out good jobs and unlucky.

Those born when Venus is occupying the house Meena are learned, wealthy, respected by kings, handsome, loved by all people. They are great givers, and get much wealth from the kings.

Results of Saturn being disposed in varied signs.

Those born when Saturn is posted in the Mesha rāsi are fools, travellers, friendless, poor, hate all, unable to fulfil their desires, look at friends and well wishers from a different angle,and unhappy.

Those born when Saturn is posted in the Vrshabha sign are interested in courting forbidden ladies, poor, endowed with many wives, and debauchees.

Those born when Saturn is posted in the Mithuna rāsi are bereft of children, happiness and wealth, artists, sentry officer, chief lord, travellers, highly impure, they convert their house into a brothel and do not get happiness from pomp.

Those born when Saturn is posted in the Karkātaka rāsi are poor, dentally weak, motherless, childless, uneducated, highly sexy, wealthy, and their enemies get disheartened.

Those born when Saturn is posted in the sign of Simha are dull headed, do not get happiness from children, do not get remuneration for the labour done, artists and copyists, quarrelsome, bad tempered, unwise, and do not derive happiness from family.

Those born when Saturn is disposed in the Kanya rāsi are incapable of doing any job, disobedient, fickle minded and of weak constitution.

Those born when Saturn is posted in the Thula rāsi are famous, respectted in the army, and assembly, wealthy and respected by all. They are respected by their clan. They part with money, food etc. on account of religion. They help even those who have not helped them.

Those born when Saturn is posted in the Vrischika rāsi suffer from imprisonment and execution, fickle minded, cruel, they are afride of poison, weapons and fire, destroyers of wealth, invalid, suffer from many diseases and do not get children.

Those born when Saturn is posted in the Dhanur rāsi are endowed with the happiness of children, become very famous for their conduct which will be exemplary, and feel always happy.

Those born when Saturn is posted in the Makara rāsi are respected like kings, and get happiness from the use of scents, flowers and musk.

Those born when Saturn is posted in the Kumbha rāsi are defeated by their enemies, untruthful, irreligious and do not do good jobs.

Those born when Saturn is posted in the Meena rāsi are obedient, experts in transactions, help after verifying the quality of the persons, and endowed with many kinds of wealth.

The two nodes, Rāhu and Kethu are only the two most sensitive points, opposing each other on the ecliptic. They are noted to give the results of the houses they occurpy as the lords of their houses. Probably they have not been ascertained for their results by the early sages for want of clarification of their positions. Even then, they are called aparoksha grahas i.e.,unseen points of attraction. Since they are shadowy, they may give fleeting expereince of the lords of the houses they occurpy at birth.

These observations give more teeth to the astrologers as they are rather specific and fix the right personality to the newly born. The results are general for the life and they are felt throughout the period of life unlike the specifie periods of the Dasha and bhukti to be dealt with later.

Results of the Moon aspected by different grahas

When the Moon is in the Mesha rāsi or Mesha lagna aspected by Mars, the person born will become a king. They suffer from poison, windy diseases, fear fire, and weapons, suffer from urinary trouble, in the employment of big people and also suffer from the diseases of the eye and teeth.

When the Moon or lagna in Mesha are aspected by Mercury, they will be learned. They are famous, knowlegeable, wealthy, most prominent and proud of their wealth.

When the Moon or lagna being in Mesha are aspected by Jupiter, they are similar to kings. They become, minsteres to kings if not, and others are wealthy.

When Venus aspects the Moon or lagna in Mesha, they are endowed with excellent qualities. They get happiness out of their wives, bejewelled, good speakers, pleaseant minded and having children.

When Sani aspects the Moon or lagna in Mesha, these born are thieves. They suffer from diseases, poor, untruthful, disrespected and get bad progeny.

When the Moon or lagna in Mesha are aspected by the Sun, those born are poor. They are short tempered, obedient, brave, respected like a king and fearful of war.

Mars aspecting the Moon or lagna in Vrshabha rasi, the persons born are poor. They are sexy, steal the heart of women, friend of good people, pure and pleaseant minded.

Mercury aspecting the Moon or lagna in Vrshabha, the persons born are dwarves. They are astrologers, kind hearted, happy, feel guilty and do penence when cause bad jobs, and endowed with exemplary qualifties.

Jupiter aspecting the Moon or lagna in the Vrashabha rāsi, the persons born are prominent kings and respected by all. They are happy, endowed with the happiness of women and good respect. They respect their parents and are religious.

Venus aspecting the Moon or lagna in the Vrashabha rāsi, the persons born are kings. They are bejewelled, endowed with good garments, residence, flowers, money and domestic animals.

Those born when the Moon or lagna are aspected by Saturn are wealthy. The first half indicated death to their mothers and the second half death to their fathers.

The Sun aspecting Moon or lagna situated in the Vrashabha rāsi indicate that the person born at the time are servers. They are specialists in agriculture, astrologers, exports in spells, endowed with vehicles, wealthy.

Mercury aspecting the Moon or lagna situated in the Mithuna rāsi give to the persons kingship. They are brave, of good conduct, strong and get the wealth from the kings.

Jupiter aspecting the Moon or lagna in Mithuna give rise to persons learning. They are wise, wealthy, famous and obedient.

Venus aspecting the Moon of lagna situated in the Mithuna rāsi cause fearlessness in the personality. They are clad with good garments, reep the good of their earlier constructive jobs, eat very good food, endowed with very good wife and interested in personal decoration.

Saturn aspecting the lagna of Moon in the mithuna rāsi produce weavers. They are poor, childless, bereft of women, despised and do not possess vehicles etc.

The Sun aspecting the Moon or lagna located in the Karkātaka rāsi generate warriors. They are wise, brave, weak and develop differnce of opinion with mothers.

The Moon of lagna situated in Karkātaka rāsi aspected by Mercury produce poets. They are endowed with good wives, children and wealth and they are happy. They are also commanders of army or ministers of kings.

Jupiter aspecting the Moon or lagna situeted in the Karkātaka rāsi impart the personality great learning. They become kings. endowed with exemplary qualities, brave, or even become emperors.

Venus aspecting the Moon or lagna in the Karkataka rāsi rest cause kings. They are endowed with jewellery and good wives.

Saturn aspecting the Moon or lagna situated in the Karkātaka rāsi bring out armed persons. They are untruthful, travellers, sinners, spendthrifts and against their mothers.

The Sun aspecting the Moon or lagna situated in the Karkātaka rāsi make the persons suffer from eye diseases. They work uselessly and watch forts etc. They are in the employement of kings.

The Moon or lagna located in the sign of Simha aspected by Mars produce kings, ministers, endowed with health, vehicles, and wife Aspected by Mercury they become astroloners; wealthy, happy with children and jewellary and provided with vechicles; aspected by Jupiter they become wealthy, untruthful, irreligious, and ministers; aspected by Venus they become kings, endowed with wives and pomp, possess soverign qualities, intelligent and astrologers; aspected by Saturn they become barbars, capable agricutlturists, lord of forts, do small jobs and suffer from the loss of wife; aspected by the Sun they become kings, endowed with good qualities, always loved by kings, and possess good feet but childless.

The Moon or lagna located in the Kanya rāsi aspected by Mars produce persons trading women, cruel, brave, angry, protected by the kings and winners of wars; aspected by Mercury they become kings, astrologers, learned, experts in music, intelligent, respectable and winners in wars; aspected by Jupiter, they become commanders, support large family loved by the kings, happy and respectful; aspected by Venus, they become magician, unite with beautiful women, protected by the king, wealthy and controlled by women; aspected by Saturn they lead their life employed by women, poor and dull, aspected by the Sun they get money through women, officer in charge of royal treasury, wifeless, respectful of king and endowed with good qualities.always loved by kings and possess good feet but childless.

The Moon or lagna situated in the Thula rāsi aspected by Mercury the persons become kings, experts in many arts, chatter-box, wealthy, monied, rich in grains and highly learned; aspected by Jupiter the persons become goldsmiths, expets in trading garmets, jewellery etc.; aspected by Venus they become commercial, intelligent, become rich by following many jobs, protected by kings and posses handsome body, happy; aspected by Saturn persons become detractors of others jobs, wealthy, endowed with vehicles, and do not get happiness in sex; aspected by the Sun persons become detractors of others job, fickle minded, travellers, bereft of wealth and corns, endowed with bad natured wife, and children; aspected by Mars they become detractors of others job, do harm others intentionally, stubborn, suffer from sexual matters.

The Moon or lagna situated in the Vrischika rāsi aspected by Mercury the persons will have two fathers, good speakers, capable warriors, always do deceiving jobs; aspected by Jupiter they become obedient, agreeable, handsome, do good jobs, endowed with wealth and jewels; aspected by Venus one becomes king, pleasing personlity, very famous, one who knows deceiving jobs, endowed with wealth and vehicles; aspected by Saturn persons become invalid, live in foreign lands, beggars, poor, endowed with bad children, powerless and affected by tuberculosis; aspected by the Sun they become poor, irreligious, harmful to others, strong and suffer endlessly; aspected by Mars one becomes king, earn fame in the wars, respected, reserved, and earn money by the benevolence of the kings.

The Moon or lagna situated in the sign Dhanus, aspected by Mercury create a personality who supports his clan, good speakers, posses many servants, an astrologer and expert in sculpture; aspected by Jupiter they become kings, endowed with excellent antecedent, possess delicate body; aspected by Venus they support many people, spend a lot for progeny, religious; aspected by Saturn persons become proud and detractors of others jobs, strong, religious, sweet-tongued, terribel and experienced in all jobs, aspected by the Sun they become detractors of other's

jobs, famous, respected, wealthy, endowed with good vehicles, loved by kings and winners in the wars; aspected by Mars they become famous, commanders, wealthy, and endowed with jewellary and garments.

The Moon or lagna occupying Makara rāsi aspected by Mercury make a person emperor; unwise, poor, and leave the house; aspected by Jupiter they become kings, truthful, recognises the good qualities in others, and endowed with family and children; aspected by Venus they become learned, larged eyed, wealthy, endowed with vehicles, get sons, and endowed with special jewellery and ornaments; aspected by Saturn they become wealthy, idle, possess little money, untruthful, and suffering from many difficulties; aspected by the Sun they become very poor, impure, travellers, unkind hearted, and suffer always sadness; and aspected by Mars they become kings, terrible, wealthy and educated.

Those born when the Moon or lagna located in the Kumbha rāsi aspected by Mars become kings, endowed with residences, wealth and women, like good meals and highly pure; aspected by Mercury they become equivalent to kings, lord over lands, cities, or villages, good enjoyers of life and most important; aspected by Jupiter they become addicted to other women, bereft of wife, children and residence and disrespected; aspected by Venus they become addicted to other women, wealthy with animals endowed with nails, irreligious, and love bad women, interested in agriculture and get profit in it, deceivers, religious and in the good books of kings; aspected by the Sun they become addicted to other women, do not possess mother, father and residence, untruthful and bad intentional.

Those born when the Moon or lagna is located in the Meena rāsi aspected by Mercury become jokers, happy with prostitutes, enjoy the love of children and kings; aspected by Jupiter they become kings, large hearted, handsome, endowed with a wife who has good antecedents, wealthy and equal to a king; aspected by Venus

they become learned, experts in music, religious and good in love games; aspected by Saturn they become interested in doing harmful jobs, always sexy and bereft of wife and children, aspected by the Sun they become sinners, sexy, happy, commanders of army and collect varied kinds of wealth; and aspected by Mars they become sinners, their prospects being cut off by their enemies, unhappy and friendship with debauchees.

Results of the Sun posted in different rāsis aspected by different grahas

When the Sun is posted in the rāsis of Mars and aspected by the Moon, the person born will be religious and giver, endowed with many servants, handsome and love his residence. Aspected by Mars, the person will be very cruel, brave, endowed with blood-shot eyes, and strong. Aspected by Mercury, the person will be bereft of happiness, strength and wealth, server, gambler, always on the move, impure and weak. Aspected by Jupiter, the person will be kind-hearted, giver, extremely wealthy, minister to a king, and the most important person in their clan. Aspected by Saturn the person will be unenthusiastic, impure, very poor, dull and most unhappy.

When the Sun is posted in the houses of Venus and aspected by the Moon, the persons will be addicted always to prostitutes, sexy and endowed with many wives and live with activities connected with water. Aspected by Mars the person will be daring in the wars, very bright, brave and earn fame and wealth. Aspected by Mercury, the person born will be expert in the knowledge of music and dance, poet, a capable writer and pleasent-minded. Aspected by Jupiter the person will become a king, or equal to king. or a minister, bejewelled, and fearful. Aspected by Venus the person will be endowed with beautiful eyes, handsome, minister of a king and circled by friends and foes. Aspected by Saturn, the person will be poor, penniless, idle, absorbed in the

thoughts of women, talk witty, irreligious and suffer from diseases.

When the Sun is posted in the rāsis of Mercury and is aspected by the Moon the person born will be troubled by his friends and enemies, he goes to foreign countries to earn money but cannot amass it, though always on some job he will not get the fruit of the job. Aspected by Mars, the person will be afraid of his enemies and quarrel with them, very poor, dull and lose wars and become highly conscious of his failures. Aspected by Mercury the person will be having elevated position in the society by the benevolence of king, endowed with many children and friends, destroyer of his enemies and respected by the king. Aspected by Jupiter the person will be capable of keeping secrets, and have pride with his wife and children. Aspected by Venus the person undertakes to travel in foreign countries, fickle minded, carry some scars on his body due to poiosn, weapon or fire, and an ambassador. Aspected by Saturn the person will be a great fraud, always served by many servants, unwise, and uncontrollable.

When the Sun is in the Karkātaka rāsi aspected by the Moon the person born will become cruel, earns the good-will of the people, will be a king or a minister and likes watery products. Aspected by Mars the person will be harmful to his own relatives, suffers from many diseases. Aspected by Mercury the person will learned, famous and full of respects, he will be endowed with all comforts by the king and will destroy his enemies. Aspected by Jupiter the person will be famous in his clan, respected by kings and wealthy. Aspected by Venus the person earns through women and feel jealous of progress in others works. Aspected by Saturn the person will suffer from plegmatic diseases, stingy, cause hindarence to others jobs, fickle minded and sad.

When the Sun is in the Simha rāsi and is aspected by the Moon, the person born will be a great fraud, respected by the kings, wealthy from kings, and famous amongst pious people. Aspected by Mars the person will love many women, a great fraud, bilious,

cruel, brave and undertakes many big jobs. Aspected by Mercury the person will be a fraud, follower of king, a constructor of tanks, temples etc. and loved by his own people. Aspected by Venus the person will have skin diseases, ferocious, unenthusiastic due to ill fame, bereft of his own people and cruel. Aspected by saturn the person born will be stubborn, and he will create impediments to any jobs, and cause trouble to his own people.

When the Sun is posted in the rāsis of Jupiter and aspected by the Moon the pserson born will be bright, endowed with the happiness of children, good speaker, and born in respectable family. Aspected by Mars the person will be terrible and earn fame by wars, good speaker, and make friendship with very pious people. Aspected by Mercury the person born will be engaged in dealing with ores and minerals, poet, a good speaker, possess a knowledge of spells, and respected by the pious people. Aspected by Jupiter the person will be a friend of king, prominent amongst his own clan, a protector of lands, expert in arts, endowed with wealth and great teacher and knowledgeabel person. Aspected by Venus the person will be happy with flowers and scents, women and jeweles. Aspected by Saturn the person will be fed by others, intelligent, cultivate friendship with bad people and a lover of animals.

When the Sun is posted in the rāsis owned by Saturn and aspected by the Moon, the persons born will spend money through women, uhhappy, magician and fickle. Aspected by Mars the person will be spending his money for others' quarrels, suffer from diseases, unhappy due to enemies, and anxious. Aspected by Mercury the person will be impotent, attract others, bereft of good people, famous and brave. Aspected by Jupiter the person will be doing big constructive jobs, pure, intelligent, famous, and reserved Aspected by Venus the person will be a trader in gems and earn money through prostitutes. Aspected by Saturn the person will win the enemies by his own dint, loved by kings, pleasant and famous.

When Mars is posted in his own houses and aspected by the Sun the person born will be educated, sweet spoken, respect his own parents, wealthy, minister and giver. Aspected by the Moon the person born will be addicted to other women, cruel, daring, and destroyer of his anemies. Aspected by Mercury the person will be earning money through prostitution, and will feal happy by spending others money. Aspected by Jupiter the person will be a king, wealthy, angry, happy and friendly with theives. Aspected by Venus the person will love to eat, always interested in pilgirmages, and also interested in carrying out good works. Aspected by Saturn the person will be left by this friends, feel unhappy due to the demise of his mother, rickette, and jealous of others.

Mars being posted in the rāsis of Venus and aspected by the Sun will make a person not to love the womenfolk, like to live in the forests and mountains and very angry. Aspected by the Moon the person will be against his mother, husband of many ladies and fearful of war. Aspected by Mercury the person will be learned in scriptures, quarrelsome, interferer in others talks, little wealthy and bright. Aspected by Jupiter the person will be loved by his relatives, extremely wealthy, and an expert in dance and music. Aspected by Venus the person will be fit for appreciation, minister of a king or a commander and enjoy excessive happiness. Aspected by Saturn the person born will be famous, wise, wealthy, endowed with good friends, wise due to learning of scriptures and lord over villages or towns.

When Mars is posted in the rāsis of Mercury and is aspected by the Sun the person born will be learned, intelligent, wealthy, strong and interested in living in the forests, forts and mountains. Aspected by the Moon the person born will be employed by the king for protection, loved by his wife, strong, and happy. Aspected by Mercury the person will be talkative, learned in mathematics, loves his job, untruthful and work as an ambassador. Aspected by Jupiter the person born will be travelling in foreign lands, and suffer due to the travels. Aspected by Venus the person

will be happy with food and clothes, addicted to women, and happy with health. Aspected by Saturn the person will be daring, impure, idle, and interested in enjoying living in the forest, forts and mountains.

The person born when Mars is posted in the Karakātaka rāsi and aspected by the Sun will suffer bilious troubles, daring, judge, bright and interested in great accomplishments. Aspected by the Moon the person will be sufferring from diseases, feeling for lost property, badly dressed and irreligious. Aspected by Mercury the person will be friendless, endowed with a small family, doing irreligious deeds, bad intentional and unhappy. Aspected by Jupiter the person will be endowed with qulities and respect of a minister of a king, respected, giver and prominent amongst famous persons. Aspected by Venus the person will be spend thift, and always visited by calamities. Aspected by Saturn the person will be endowed with corns grown in water, bright and earns through the source of kings.

When Mars is disposed in the Simha rāsi and is aspected by the Sun-the person born will be doing agreeable work to the people whom he loves, destroyer of his enemies, and get to play and roam in the forts, forests and mountains. Aspected by the Moon the person born will be strongly bread, fearless, respectful to his mother, capable of doing his jobs, sharp tendency, and extremly intelligent. Aspected by Mercury the person will be a poet, expert in arts, stingy, and fickle minded. Aspected by Jupiter the person will be intelligent, friend of the king, or commander, respected by many and learned. Aspected by Venus the person will be proud, enjoy many women and wealthy. Aspected by Saturn, the person will be living in others' houses, anxious, old looking and poor.

When Mars is posted in the house of Jupiter and is aspected by the Sun-the person born will be living in the forts, forests or mountains, cruel and respected by many people. Aspected by the Moon the person will be an astrologer, hated by the king, quarrelsome, despising all and intelligent. Aspected by Mercury

the person will be educated, expert in sculpture, religious, learned and obedient. Aspected by Jupiter the person will be thinking after women, fight with his enemies for long time, and displaced. Aspected by Venus the person will be large hearted, addicted to sex, bejewelled and wealthy. Aspected by Saturn the person will be always travelling, very unhappy and carry out others jobs.

When Mars is posted in the rāsis of Saturn and aspected by the Sun the person born will be happy with his wife, children and wealth, of light blue complexion, fairer, and daring. Aspected by the Moon the person will be endowed with good jewels, motherless, displaced from his birth place, fickle minded friends and large hearted. Aspected by Mercury the person will be earnig money by travelling in other lands. fearless and deceiver. Aspected by Jupiter the person will be long lived, blessed by the the king, endowed with fine qualities, wealthy, loves his relatives, handsome. Aspected by Venus the person will be happy with all comforts, lover of women, quarrelsome and good at transactions. Aspected by Saturn the person will be wealthy from kings, becomes sad due to women, intelligent warrior, hardworker and knowledgeable.

When Mercury is posted in the rāsis of Mars and is aspected by the Sun-the person born will be loving his relatives, truthful, voloptuous. and respected by the king. Aspected by the Moon the person born will be interested in music and dance, addicted to women endowed with servants and vehicles and crooked thinker. Aspected by Mars the person will be liked by the king, endowed with plenty of money, warrior, daring, expert and quarrelsome. Aspected by Jupiter the person will be intelligent, happy, endowed with family and children, and always pleaseant. Aspected by Venus the person will be a lover of women, respected due to his qualities, loved by his relatives and people, and obedient. Aspected by Saturn the person will be daring cruel, proud of his clan, live on practicing falsehood.

When Mercury is posted in the rāsis of Venus and aspected by the Sun the person born will be poor, suffer from diseases and difficulties, helping nature, pleasant, and handsome. Aspected by the Moon the person will be untruthful, endowed with wealth determined and minister of a king. Aspected by Mars the person will be disrespected by the king, suffer from many diseases bereft of relatives. Aspected by Jupiter the person will be a good king. endowed with many qualities, wise, and religious, Aspected by Venus the person will be bejewelled, loved by youthful women, voloptuous, intelligent, large hearted and extremely wealthy, Aspected by Saturn the person will be troubled by wife, children and comforts, sad always and bereft of happiness and wealth.

When Mercury is posted in his own rāsis and aspected by the Sun the person born will be truthful, happily active, voluptuous and get respect, wealth and superiority from the kings. Aspected by the Moon the person will be sweet-spoken, handsome, and loved by all, Aspected by Mars the person will be hand some crooked, learned in arts and music, expert in politics and loved by all. Aspected by Jupiter the person will be wealthy, capable and get job respected by the king. Aspected by Venus the person will be ambassador, winner of enemies, intelligent, interested in prostitutes and enjoyer. Aspected by Saturn the person will end the job underataken, obedient, wear good dress, wealthy and get to the highest position.

When Mercury is posted in the Karkātaka rāsi and aspected by the Sun the person born will be dressed with pure cloth, collector of gems, expert in construction of houses and garlands. Aspected by the Moon the person will become sad due to women, become rickette due to spending of all money. and suffer from many difficulties. Aspected by Mars the person will be little intelligent, wealthy, brave, speak sweetly, and a good organiser. Aspected by Jupiter the person will be highly intelligent. religious, an astrologer and respected by kings. Aspected by Venus the person will be sweet-spoken, handsome, an expert in music. Aspected by

Saturn the person will be bereft of his own people, endowed with bad qualities, impure, proud and forget the help renderd by others.

When Mercury is posted in the Simha rāsi and aspected by the Sun the person born will be cruel, fickle, jealous, and harmful. Aspected by the Moon the person will be hadsome wise, obedient, expert in dance, music etc. and always treading the accepted path. Aspected by Mars the person will be impotent, possess injured body, and endowed with peculiar bad qualities. Aspected by Jupiter the person will be subtle and bright bodied, prominent amongst his clan, endowed with lotus like eyes, possess good temples, and good at administration. Aspected by Venus the person will be handsome, sweet spoken, and happy with wealth and vehicles provided by the king. Aspected by Saturn the person will be wide bodied, of unbearable bad smell to sweating and endowed with ugly body.

When Mercury is posted in the rāsis of Saturn and aspected by the Sun - the person born will be endowed with providence, famous wrestler, possess bad habits and supporter of a big family. Aspected by the Moon the person born will be living on the products of the sea, extremely wealthy, fearful, and interested in flowers, scents and roots. Aspected by Mars the person will be shameful, idle, extremly obedient, endowed with pleasant qualities, happy, wealthy and fickle minded. Aspected by Jupiter the person will be wealthy, happy, highly intelligent, and lord over villages or cities. Aspected by Venus the person will be endowed with scents and flowers, good furniture, jewellery, good residence and happiness from women.

When Jupiter is posted in the rāsis of Mars and aspected by the Sun, the person born will be afraid of doing undesirable jobs, carry out religious works, famous, wealthy and obedient. Aspected by the Moon the person born will be famous, obedient, controlled by women. respected by pious people, pleasant minded and interested in doing religous works. Aspected by Mars the person born will be cruel, fraud, destroyer of the arrogant, live

with good books of the king, and respected by all. Aspected by Mercury the person will be untruthful, of bad conduct, kind to those who respect him and always interested in finding fault with others. Aspected by Venus the person born will be interested in scents, flowers and garlands, furniture, jewellary, love of women and good residence, Aspected by Saturn the person born will be stingy, cruel, daring, derives no happiness from friends, children and get abused when offering advise occasionally.

When Jupiter is posted in the rāsis of Venus, aspected by the Sun the person born will be able to win the moment enemies arrive, having a body with many injures, suffering from diseases, served by many and having many vehicles, Aspected by the Moon the person born will be truthful, always obedient, helping others, pure in heart, and endowed with sovereign qualities. Aspected by Mars the person born will be wealthy, endowed with children sweet spoken, respected by the king and cultivating good habits. Aspected by Mercury the person will be learned and a minister, interested in music and arts. Aspected by Venus the person born will be wealthy, endowed with beautiful garments and jewellary, earn wealth throguh a good and respectable job, and wealthy by many ways. Aspected by Saturn the person born will be endowed with good wife and children, intelligent, lord of villages or towns and wealthy.

When Jupiter is posted in the rāsis of Mercury and aspected by the Sun, the person born will be endowed with good wife, children friends and wealth, happy, prominent in his clan, proud doing many good jobs. Apsected by the Moon, the person will be endowed with good qualities, head of a village, helping nature, and respected by all. Aspected by Mars, the person born will be carrying injuries on his body, waging wars, endowed with wealth and essences (of life), and happy. Aspected by Mercury the person born will be happy with good wife, friends and children, expert in astrology and sculpture, giver and speak agreeable to pious and prosperous. Aspected by Venus, the person born will be happy with wife, children and wealth, construct storied buildings, tanks,

wells and ponds, expert agriculturist and improve the same. Aspected by Saturn the person born will be respected by the kings, endowed with all qualities and daily worship and lord of a village.

When Jupiter is posted in the Karkātaka rāsi and is aspected by the Sun, the person born will be having no first son in his first wife, and gets wealth and prosperity from the children of second wife. Aspected by the Moon, the person born will be holding the treasury of the king, bright, gets good vehicles, happy and live on respected jobs. Aspected by Mars the person will be happy with regard to wife, children, garments and jewellary, daring, and intelligent. Aspected by Mercury the person born will be supported by his friends, of good conduct, highly intelligent, bright and a minister. Aspected by Venus the person born will be enjoying many women, and happy. Aspected by Saturn the person born will be respected, endowed with fine qualities of good conduct and gets jewelery, a commander or lord of a village or township.

When Jupiter is posted in the Simha rāsi and is aspected by the Sun, the person born will be endowed with wife, famous, fraud. gets wealth from the king and interested in doing good works. Aspected by the Moon the person born will always look pleasant, impure in mind, earns money thrugh women and large hearted. Aspected by Mars the person will be respected by his teachers and expert in doing good jobs. Aspected by Mercury the person will be expert in sculpture, endowed with sovereign qualities, minister of a king and good speaker. Aspected by Venus the person will get big job from the king, love his womenfolk, of good conduct and happy. Aspected by Saturn the person born will be bereft of happiness, impure, good speaker, rickette and unethusiastic.

When Jupiter is posted in the rāsis of Jupiter and aspected by the Sun the person born will be antagonising the king, develop difference of opinion amongst his own relatives and friends, and has his enemies always increasing. Aspected by the Moon the person born will become arrogant due to the accumulation of

wealth and prosperity, show special love to his wife, always happy and obedient. Aspected by Mars the person will be brave in the wars, has injured body, harmful and cruel and also help others. Aspected by Mercury the person will be getting a respectable job from the king, endowed with wife, children and wealth, entertains his guests and helps others. Aspected by Venus the person will be happy but bereft of money, intelligent, always wealthy, and happy. Aspected by Saturn the person born will lose his job, bereft of happiness and children, lose the war and become beggar.

When Jupiter is posted in the rāsis owned by Saturn, aspected by the Sun the person born will be bright, good speaker, helping nature, entertainer and famous like a king in his own clan. Aspected by the Moon the person born will cause improvement of his dynasty, extremely intelligent, of good conduct, religious, large-hearted, respectful of parents and highly respected. Aspected by Mars the person will be getting money from the king. famous and happy. Aspected by Mercury the person born will be pleasant to look at, agreeable to women, and interested in doing religious works. Aspected by Venus the person born will be endowed with learning, wisdom, wealth and qualities and his desires will be fulfilled by the king. Aspected by Saturn the person born will be voloptuous, endowed with good qualities, constructor of beautiful houses, wealthy and obedient.

When Venus is posted in the rāsis of Mars, and aspected by the Sun the person born will be benefited by the king, and feel feared due to women. Aspected by the Moon the person born will be prominent amongst his own clan, proud, fickle minded. and distorted by indulging in sex. Aspected by Mars the person born will be bereft of money, respect, and happiness, poor and highly impure. Aspected by Mercury the person will be uneducated, bereft of relatives, unwise, cruel and interested in grabbing others money. Aspected by Jupiter the person will be happy with wife and children, bright, obedient and large hearted. Aspected by Saturn the person will be hoarder of money, pleasant, respected and large hearted.

When Venus is posted in his own rāsis and aspected by the Sun the person born will be endowed with the happiness generated by the endownent of wealth, vehicle and women. Aspected by the Moon the person born will be expert in game of love involving women who are voloptuous, supporter of his people, pure mind, and speak always good. Aspected by Mars, the person born will be quarrelsome and not having house, etc. Aspected by Mercury the person born will be endowed with good qualities, handsome, pleaseant, brave, daring and best amongst his group. Aspected by Jupiter the person will be having good vehicles, wife, children friends and wealth. Aspected by Saturn the person born will be sufferring from diseases, follower of unrighteous path, bereft of money and happiness and a beggar.

When Venus is posted in the rasis owned by Mercury and aspected by the Sun, the person born will be kings' treasurer, obedient, and learned. Aspected by the Moon the person born will get good food, clothes and happiness, possess beautiful lotus like eyes and a lock of good hairs. Aspected by Mars the person will be endowed with wife and expert in sex games, and spends on his wife. Aspected by Mercury the person will be highly intelligent, endowed with vehicles, prospers day by day, commander and happy with family and friends. Aspected by Jupiter the person will be wise and endowed with many kinds of wealth, pleasant and obedient. Aspected by Saturn the person will be despised by others, fickle minded, sad and love to be alone.

When Venus is in the Karkātaka rasi and is aspected by the Sun, then the person born will be angry, sad due to women, and defeated by the enemies. Aspected by the Moon the person will be endowed with female children first and then male issues, his mother is a respectable lady, and he is respectful of his step mother also. Aspected by Mars the person will be expert in dance and music, destroyer of enemies, gets happiness by using his brain, and sad due to women. Aspected by Mercury the person will be expert in many sciences, best amongst the people having good qualities, deeply affected by wife and children, and benefit

all people. Aspected by Jupiter the person will be intelligent, large-hearted, of good conduct, obedient, highly learned, endowed with the happiness of wife and children and sweet-spoken. Aspected by Saturn the person will be bereft of good conduct and learning, lose the money accumulated by him, undertaken jobs will not yield results, won over by the women folk and displaced from his original position.

When Venus is posted in the Simha rāsi and is aspected by the Sun the person born will enter into betting with the second person, earns money through women, also earns money through animals. Aspected by the Moon the person will be against his mother and wife, though endowed with wealth he will be highly fearful. Aspected by Mars the person will be loved by the king. endowed with wealth and corns, feel unhappy due to perverse sex. Aspected by Mercury the person will be interested in the collection of materials, stingy, and despised due to perverse sex. Aspected by Jupiter the person will be minister of a king, endowed with money, vehicle and many women, children servants, happy and famous. Aspected by Saturn the person will be equal to a king, possess all kinds of property, commander of army and a magistrate or judge.

When Venus is posted in the rāsis owned by Jupiter and aspected by the Sun the person born will be terribly angry, highly intelligent, wealthy, endowed with the happiness due to wife and children, money and possess vehicles manufactured in different countries. Aspected by the Moon the person will be respected by the king and is bright, famous, obedient, daring and enjoy life. Aspected by Mars the person born will be unbearable by the enemies, truthful, wealthy, pleaseant minded and loved by women, endowed with good vehicles and religious. Aspected by Mercury the person born will be endowed with good vehicles, money, garments, jewellery and good food. Aspected by Jupiter the person born will be endowed with horses, golden clothes, jewellery, elephants and women. Aspected by Saturn the person will enjoy good life. always and earn by good means.

When Venus is posted in the rāsis of Saturn and is aspected by the Sun the person born will be stable minded, earn wealth by himself and enjoy women. Aspected by the Moon the person born will be bright, handsome, strong, endowed with money and vehicle, Aspected by Mars the person will be tired of work and diseases, and spend money for no good. Aspected by Mercury the person will be learned, astrologer, wealthy, contented, wise, a good trasactor and good speaker. Aspected by Jupiter the person will be endowed with the good smell of scents, flowers etc, and wear costly garments and jewellery, interested in the music and pure. Aspected by Saturn the person born will be pleasant, get things from many ways endowed with women, vehicles, children etc. and happy.

When Saturn is posted in the rāsis of Mars and is aspected by the Sun the person born will be endowed with plenty of domestic animals, agriculturist and tread the right path. Aspected by the Moon the person born willl be friendly with bad people, fickle minded, despised character, poor and unhappy. Aspected by Mars the person born will be too much talkative, untruthful in helping others, destroyer of others jobs and extremely wealthy. Aspected by Mercury the person born will be a theif, quarrelsome, despised by women, and unhappy. Aspected by Jupiter the person born will be happy, wealthy, minister of a king, respected in the king's court.

When Saturn is posted in the rāsis of Venus and aspected by the Sun the person born will be knowledgeable, talkative, poor, pleasant and depend on others for food. Aspected by the Moon the person born will be engaged in jobs conferred with respect by the king, strong, endowed with women, jewellery and garments. Aspected by Mars the person will be a good warrior, stubborn and pleasant minded. Aspected by Mercury the person will be addicted to women, associate with bad persons, a jester, impotent and lose his wealth. Aspected by Jupiter the person will be interested in helping others, identify with others in their difficult times, giver, loved by all people and undertake all jobs. Aspected

by Venus the person born will be respected by the king, endowed with gems and ornaments, strong and voloptuous.

Saturn posted in the rasis of Mercury and aspected by the Sun will produce a person who is beret of happiness, associate with bad people, angry, irreligious, brave and deceiver. Aspected by the Moon the person will be pleaseant, engaged in good jobs conferred by the king, expert in carrying out big undertakings, and exercise control over women. Aspected by Mars the person will be reserved, astrologer, and famous. Aspected by Mercury the person born will be wealthy, obedient, likes music, expert in war tactics, and sculpture. Aspected by Jupiter the person born will be in the pleasure of the kings, endowed with fine qualities, loved by the pious, keeps secret wealth and learned. Aspected by Saturn the person will be able to run beauty paralour, does good jobs, religious and lost in thinking about women.

When Saturn in posted in the Karkātaka rāsi and aspected by the Sun the person born will be not interested in happiness of improving personal decoration, bereft of wife, wealth and good food. He causes very much trouble to his mother. Aspected by the Moon the person born will improve his wealth but trouble his mother and relatives. Aspected by Mars the person born will be weak, earns wealth from the royality, and enjoys best things. Aspected by Mercury the person will be harsh spoken, traveller, undertakes many jobs and proud. Aspected by Jupiter the person will be endowed with lands. wife, children, residence, wealth, jewellery, vehicles, etc. Aspected by Venus the person born will be a very bad person, stingy, ugly, disrespected, difficulty-talkative, fear to talk in the assembly etc.

When Saturn is posted in the Simha rāsi and aspected by the Sun the person born will be poor, not a giver, bereft of vehicles, irrleigious and of questionable conduct. Aspected by the Moon the person born will be getting jewellary, garments, wife, friends, children and become famous. Aspected by Mars the person will be cruel, expert in war, unkind and angry. Aspected by Mercury the

person will not be getting wealth, wife, children and happiness; his conduct will be bad. He intends to do bad jobs and suffers from poverty. Aspected by Jupiter the person born will be endowed with good friends, children and grand children, obedient, lord of a village or township. Aspected by Venus the person born will be happy with wealth, corns, and vehicles. He gets into trouble with women.

When Saturn is in the rāsis of Jupiter and aspected by the Sun, the person born will be famous, much respected, and likes others children (also including his own). Aspected by the Moon the person will be following the righteous path, addressed by two names, and gets happiness of wealth etc. Aspected by Mars the person will be sufferring from windy diseases, he treads the path which is not righteous, continuous traveller, and poor. Aspected by Mercury the person will be endowed with soverign qualities. wealthy and gets respect and job from the king, and always follow the righteous path. Aspected by Venus the person will be living in a land which is not his, interested in many jobs, possess two mothers, and pure in heart.

When Saturn is posted in his own rāsis and is aspected by the Sun the person born will be having ugly wife, depends on others for food, experience many difficulties, travelling in foreign lands, etc. Aspected by the Moon the person will be endowed with rich wife, himself wealthy, interested in bad deeds, and against his mother. Aspected by Mars the person will be daring, cruel, endowed with fine qulities, always happy and famous. Aspected by Mercury the person will speak very-harsh, extensive traveller, and endowed with great pride. Aspected by Jupiter the person will be having fine qualities, minister of a king, handsome and unaffected by disease. Aspected by Venus the person born will be highly sexy, of bad antecedents, endowed with prosperity, wealth, happiness and a great enjoyer.

Thus the results of the aspects of various grahas and the luminaries posted in the various sectors of the zodiac have been

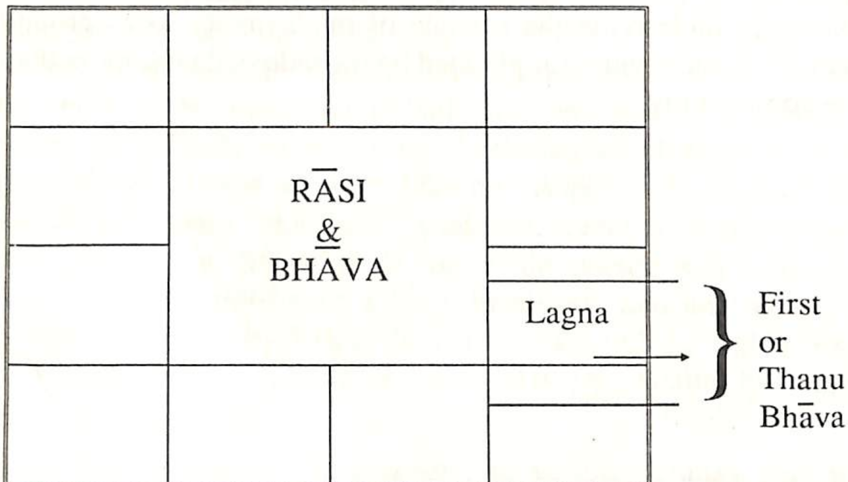
presented in the foregoing chapter. These are the early steps for advanced interpretations and the interpretator must be thoroughly acquainted with these rules when he attempts to bring out the results of horoscope. while these are pertaining to the rāsis of the grahas, the results of the grahas posted in the different bhavas will be enumerated in the next chapter.

These observations are rather preliminary and it is well neigh impossible to bring out the results of each and every graha posted in the specific sectors of the zodiac specially the actual longitude since the permutations and combinations of such will run for millions and millions of cases. Further, the learned in astrology observe that such interpretions must be offered by the practitioners by their own experience and intitution, since the system of horoscopy is a ten point system. Actually there are no rules known in mathematics even to interpret a four component system or four bodied system. Under these circumstances the science of astrology is very difficult to progress unless otherwise one is endowed with excellent imagination and perfect intuition to be able to interpret correctly, also provided with all the mathematical data already observed. The mathematical data just ensures early steps for launching of simple interpretation but the rationality underlying the science of mathematics loses ground when the system gets complicated being endowed with more than five components.

SECTION III

Bhāva Phala

A bhāva is different from rāsi and in english rendered as a house, though sometimes they are used to mean the rāsis. The concept of the bhāva is special and there are twelve of them in the zodiac, each about 30^{0} range. While the sections of the zodiac with some kind of a sign or design within the range of 30^{0} stating from the 0^{0} longitude are counted as rāsis, the bhāvas pertain to the lagna. The first Bhāva is actually about 15^{0} on either side of the longitude of lagna. thus, if the lagna could be the mid longitude of a rāsi, then the first bhava can be almost identical with the rāsi; but it is invariably away from the middle longitude of a rāsi, hence the bhāva sectors differ from rāsi sectors and overlap over the rasis. This can be better explained if we consider the lagna of person being 25^{0} th degree of Simha. Then the first bhāva of that lagna will be ranging from about 10^{0} Simha to 10^{0} Kanya rasis. Then the interpretations will have to be made in a mixed from of both the Simha and Kanya rasis. This can be depicted as below;-



Similarly the other bhavas range approximately as given below;-

Second Bhāva	Kanya 10^{0}	to	Thula 10^{0}
Third "	Thula 10^{0}	to	Vrischika 10^{0}
Fourth "	Vrischika 10^{0}	to	dhanus 10^{0}
Fifth "	Dhanus 10^{0}	to	Makara 10^{0}
Sixth "	Makara 10^{0}	to	Kumba 10^{0}
Seventh "	Kumba 10^{0}	to	Meena 10^{0}
Eighth "	Meena 10^{0}	to	Masha 10^{0}
Ninth "	Mesha 10^{0}	to	Vrshabha 10^{0}
tenth "	Vrshabha 10^{0}	to	Mithuna 10^{0}
Eleventh "	Mithuna 10^{0}	to	Karkataka 10^{0}
Twelfth "	Karkataka 10^{0}	to	Simha 10^{0}

The range of the Bhāvas differ slightly due to the closeness or away from the meridian longitude reckoned from lagna and it can be arrived at as described by Raman (1972).

The first bhāva deals with the appearance of the person, colour, rash or daring act, proportions etc., signs on the parts of the body, happiness and misery, the head, the body constitution in general. grand father (father of mother), etc.

The second bhāva should be read for wealth, family, treasury, eyes, and the face of persons. It is also the house of speech, transaction capacity, jewellery etc.

The third house indicates the hands and arm, brothers, mother's paternal uncle and father's maternal uncle, maids, daring, ear etc.

The fourth bhāva is to be read for lands, vehicles, happiness, residence, relations, mother, breast, bravity etc.

The fifth bhāva is read for intelligence, learning, belly, disciples, foetus, results of spells, progeny, worship of deities, etc.

The sixth house is to be read for navel part of the body, enemies, diseases, cruel actions, wars, maternal uncle, anxeity, doubts etc.

The seventh house gives information regarding the genital parts of the body, wife, watershed, journey, trade, paternal grand father, conjugal happiness etc.

The eight house indicates death, danger to life, mystery, diseases, loophole, imprisonment, crossing of rivers etc. by boat, theft, robbery, blockade or seige and other bad things.

The ninth house suggests the virtue of the personality, temples, well, water-reservoirs, sacrifices, pilgrimage to holy places, charitable deeds, prosperity and luck, thighs and the auspeicious celebrations etc. and one's luck.

The tenth house gives information regarding knees, backbone, occupation, business, livelihood, father, sovereign position, administration, jobs, happiness. banner, etc.

The eleventh house is noted for right foot and left hand,learning, income, wealth, virtu, elephants, horses, vehicles, swings, palanquins, chariots, gold ornaments, clothings, festives, decoration etc.

Information regarding feet, punishments and losses, expenditures, urgent demands, gifts etc. are to be ascertained from the twelfth house.

Thus the house interpretations are rather more difficult and demanding on the part of the astrologer. Though some planets are posted in certain rasis, they actually will be in the adjoining bhāva when read against the bhāva charts. These bhāva charts are special to the rāsi haoroscope only. It is difficult to accept them for all the other charts. However, some would recommend that also. But it may be adivisible to catch the glimpse of the disposition of the various planets in the main bhāva chart and interpret as such for the other charts also. This is really a tricky job but it appears to be the rationale.

In order to interpret the bhāva charts, one must ascertain the strength the houses or the bhāva bala (Raman, 1962). Many grand texts in Sanskrit deal with this subject for e.g. Brhajjatka, Sanketa Nidhi, Mārkandeya Jyoutisha, Sarvārth Cintāmani, Tajīka Nīlakanthi etc. Sri Ramnuja's Bhāvārtha Ratnakara is a very important book in this field. It is well neigh impossible to present all the obsercations made by different authorities on each of the bhāva. Here, however, the more important points will be sketched for the use of the initiated.

Extreme caution must be exercised in this sector of the interpreation as generally it needs to be explained on combined bases. Planets actually posted in certain rāsis in the rāsi chart at once change their house positions mostly depending upon the ascendant. Hence, care is needed to judicially select the varied aspects of the planets, in a clearcut interpretaition.

Results of the sun posted in the different Bhāvas

According to Varāhamihira the Sun. posted in the lagna bhāva will render the person brave, idel like animals, of afflicted sight and cruel. According to other authorities, if Mesha is lagna and the Sun is posted their then the person will be wealthy, night blind. If the Sun is posted in the Simha lagna the person will become night blind. The Sun being posted in the Thula rāsi which is lagna will be blind and poor. If the Sun is posted in the Karkātaka rāsi which is lagna the person will be having cat's eye. However, Nārāyana Bhatta is noted to have observed that the lagna Sun will be troubled by cousins, his body will be affected by bile and wind, a continuous traveller and his wealth will be fluctuating. Dhundirāja is noted to have stated that such a person will be very angry, idle, terrible, cruel etc. According to Markandeya Jyoutisha such a person will be able to grasp very quickly any subject, wealthy

serve the bad people fickle minded and bereft of wife and children.

The Sun in the second house indicates that the person born will be wealthy, the wealth being grabbed by the kings, and possess afflicted face. According to Nārāyana Bhatta such a person is endowed with domestic animals, spending on the right lines, and he will suffer poor result on any job. Dhundirāja adds that such a person will be bereft of his frinds and lives in other's houses. Mārkandeya Jyoutisha says that such a person will be rickette, sufferer, of blood-shot eyes, badly dressed, endowed with metals, always confined to one's own house.

The Sun in the third house will render the person very brave and intelligent. He will become very famous, he will visit pilgrimage centres along with his brothers, he will destroy his enemies and will be given the position of a commander by the king, according to Nārāyana Bhatta. Dhundirāja adds that such a person will have good wealth, vehicle, endowed with good looking ears and mind and attended by many servants. He will be endowed with few brothers. Mārkandeya Jyoutisha stated that such a person will be, in addition to the above, endowed with sophisticated mind, and respected by all. Phaladīpika observed that such a person will be sufferring from stammering.

The Sun in the fourth house from lagna will not render the native have any happiness, suffers from afflicted mind. Nārāyana Bhatta adds that such a person will be a high government officer, sufferer from difference of opinion from his relatives, wanderer and gets defeated in argument or fighting. Dhundirāja says that such a person will be bereft of happiness, vehicles, and wealth; a person interested in father's money and he will be shifting his house often. The last statement is substantiated by the author's experience as a field geologist transporting his tents very often in the forest, thanks to the observations made by Dhundirāja. It is simply impossible to estimate the validity of this science and only adds up by age. Mārkandeya Jyoutisha observed that such a

person will get money from various corners, he will be happy and speak very softly, expert and enjoys music, experienced in war tactics, undefeated, possesses a very beautiful wife and loved by the royalty. This obserbvation can also be substantiated by the author's experience.

The Sun posted in the fifth house from lagna will render the person childless and poor. Nārāyana Bhatta adds that such a person will be endowed with a very sharp intelligence, and expert in mantra shāstra or the science of spells; he will be a deciever, expert in love making, commits mistakes, and dies due to stomach disease. Dhundriraja adds that such a person will have little progeny, lord of forts and mountains, happy, bereft of good jobs, and a misbiliever. Markandeya Jyoutisha observed that such a person will be put to lot of difficulties in the young age, poor in his youthful age, endowed with only one son, enjoy by self earning, hard-hearted and cruel and rickette.

The Sun in the sixth house from lagna will render a person very strong, defeat his enemies, expends his wealth for the king or friend, difficulties crop up in the house of his mother and suffers due to hunters during travel. Dhundrirāja stated that such a person is provided by good vehicles, and a destroyer of his enemies. Mārkandeya Jyoutisha stated that such a person will be trading the righteous path, helping his own people, prominent amongst the learned people, expert in sex games, interested in doing the sophisticated undertakings, and highly knowledgeable.

Varāhamihira observed that the Sun posted in the seventh house from lagna will render the person despised by the women folk; Nārāyana Bhatta added that the person will be affected by his wife and children: he will be a poor transactor and do not get happiness in any competetion. Dhundirāja observed that such a person will be suffering from body ailment and bereft of wealth; he will incur the displeasrue of the king and is rickette. Mantreshwara also supports this view. He is dull, fickle, blind and lose wife.

When the Sun is posted in the eighth house from the lagna the person born will be blind and get few children, as per Varahamihira. Nārāyana Bhatta observed that the person suffers many difficulties and enjoy foreign women; his lands and enemies get reduced; he gets into difficulty due to delay tactics. Dhundrirāja adds that such a person will be having afflicated eyes, increase in enemy cicle, highly angry and upset; possess little wealth and rickette. According to Markandeya Jyoutisha such a person will be a great giver, fickle minded, sufferring from many diseases, a doctor, wealthy, too much talkative, an extensive traveller in foreign countries and of bad conduct. He will not live long, as per Mantreshwara.

When the Sun is posted in the ninth house from the lagna, the person born will be endowed with children and wealth as per Varāha. Nārāyana Bhatta stated that such a person will be having afflicated mind he may get to contemplation. Dhundirāja stated that such a person will be happy due to his children and friends and reiligous; people of his mother side will be put to difficulties. According to Mantreshwar such a person will lose his father. Mārkandeya Jyoutisha observed that such a person will be truthful, possess a good lock of hairs, help his own people, respectful of gods and brahmins, suffers from many diseases in his young days, brave person in his youthful days, wealthy from various means and long lived.

When the Sun is posted in the tenth house from lagna then the person born will be daring. He will be like a king and his efforts pay. He experiences the difficulties on his mother's side and he gets troubled by his wives. Dhundirāja observed that such a person will be endowed with good mind, vehicles, wealth and happiness conferred by kings and he will be interested in helping pious people. He will also get gems and jewellery. Mantreshwara supports this observation. Also Mārkandaya Jyoutisha says that such will also be respected by kings and they will be good speakers. They are always pure and eat very little.

When the Sun is in the eleventh house from the lagna, the person is extremely wealthy, as per Varāha. Nārāyana Bhatta stated that such a person will be empowered to put their seal in the door of the kings. He will defeat his enemies and be happy. Dhundirāja adds that such persons will be experts in music and arts, wealthy, shifting fame, and get all prosperity from kings. According to Mārkandeya Jyoutisha such person will have many children, endowed with fine qualities, attracted by women and a good organiser.

When the Sun is in the twelfth house from the lagna such a person will be down fallen. They are affected by eye disease, and suffer humiliation, bodily difficulties and losses on ways. Their eyes lose brightness, and will hate his father. According to Mārkandeya Jyoutisha such a person will be wealthy, a causer of birth and death, learned and lose all things. Always sad, angry but large-hearted.

Results of the positing of the Moon in various Bhāvas

When the Moon is posted in the lagna which is not Mesha, Vrshabha and Karkātaka, then the person will be dumb, mad, blind and do bad jobs; also deaf and a server. When the Moon is posted in the Karkātaka lagna, he will render the person wealthy, in Mesha lagna will confer many children, when in Vrshabha he will be wealthy, according to Varāhamihira. Dhundirāja observed that the person will be courteous, handsome, endowed with money, fine qualities, etc, when posted in the Karkātaka, Mesha and Vrshabha rāsis. He supports the views of Varāha for other lagnas with the Moon. The same is also supported by Nārāyana Bhatta. According to Mantreshwara, the waxing Moon in the lagna will render the person strong, and a long lease of life: he will be free from fear and very powerful and wealthy. But the waning Moon will render the person with opposite qualites. Mārkandeya Jyoutisha stated that such a person will be born-sick, develop

difference with all, wealthy, endowed with long hairs, an enjoyer also a beggar.

The Moon in the second bhāva will make the person endowed with money and children. He will get wealth, happiness and enjoy women; as a result prostitutes will despise him. Dhundirāja adds that such a person will be endowed with wealth and children and is obedient when the Moon is waxing; and a stammarer, poor, dull, when the Moon is waning. Mantreshwara observed that such a person will be born-rich, very learned and soft spoken; he will be be sensuous but having defective limb. According to Mārkandeya Jyoutisha, such a person will be a great giver, intelligent, wealthy, having attractive eyes, sophisticated look, famous, face is bright like the lotus flower and very handsome.

The Moon, if posted in the third bhāva will render the person cruel to animals according to Varāha. Nārāyana Bhatta stated that such a person will earn money by strength, he will resort to penence even though endowed with sexy wife, he will think little of his brothers, famous, bright and religious. Jātabharana stated that such a person will be cruel, stingy proud, dull and supported by relatives. He is bereft of kindness and fear. In interpreting the position of Moon, one must take care of the waxing and waning conditions and observe carefully as per the strength that the Moon is endowed with.

When the Moon is in the fourth bhāva the the person born will be endowed with happiness, relatives and residence. Nārāyana Bhatta stated that such a person will support his relatives, he will be all powerful in the door of the king. these results he is not going to realise in the first part of a third of his life, but realise fully in the second and the third parts of his life. He is famous, attracted by women, worshipful of gods and teachers, obedient, bereft of diseases and have no enemies. Dhundirāja adds that such a person will be endowed with women, children and agricultural lands. According to Mantreshwara such a person will be indulging in sensual pleasures, liberal in gifts; will be endowed with friends,

relatives and become famous. This is supported by Mārkandeya Jyoutisha.

When the Moon is posted in the fifth bhāva the person will be endowed with children, intelligence and learning, according to Varāhamihira. Nārāyana Bhatta observed that the person will be endowed with progeny. pure mind, possesses gems and jewellery, interested in serving the king, gets lands and can do any job, gets many kinds of earning, learned, endowed with children and worships gods and brahmins, sweet-spoken and straight forward, loved by the king and has no enemies. Dhundiraja supports the observations. Mantreshwara adds that such a person will be having an attractive gait. Mārakandeva Jyoutisha stated that such a person will be bereft of wife and mother; if the Moon is waning then he will lose children and happiness.

When the Moon is in the sixth house from lagna then the person born will be having many enemies, soft bodied, suffer from indegestion, week in sexual matters, cruel, idle, according to Varāhamihira. Nārāyana Bhatta stated that such a person will be having even the king as his enemy, even then he will be famous and bright and all his enemies get defeated, he cannot be won over by the enemies, and a very important person and has no respect for mothers. He is sick, ugly, bad intentional, unhappy, and deceiver. This is supported by Dhundirāja. Mantreshwara adds that such a person will be short lived, and suffer himilation. Mārakandeya Jyoutisha observed that such a person will suffer bad result when the Moon is waning and good results when the moon is waxing.

When the Moon is in the seventh bhāva, then the person born will be jealous, highly sexy-according to Varāhamihira. Nārāyana Bhatta stated that such a person will become wealthy by travels and trade and commerence; but if it is dark half then he has an opposite circle; he will enjoy women and be rickette. If it is full moon, Dhudirāja observed that such a person will be highly haughty, highly sexy, poor and disobedient.Mantreshwara adds that such a person will be agreeable to look at, loved by good

damsels and extremely handsome. These observations are supported by Mārkandeya Jyoutisha.

When the Moon is in the eighth house from the lagna, then the person the will be fickle and suffer from diseases as per Varāhamihra. According to Nārāyana Bhatta such a person is fearful of water, suffer from difficulties, and bad, in his house there will be a congreation of doctors and many kinds of medicines under preparation. Jātakābharana is noted to state that such a person will be rickette, poor, thief, harmed by the enemies and kings; he can never be happy. Mantreshwara adds that such a person will be short lived. Mārkandeya Jyoutisha observed that such a person will have bad effects when the Moon is waning and when he is waxing and located in friendly and exaltation houses, then the person will have children and grand children and will live long.

When the Moon is in the ninth house from the lagna the person born will be endowed with wealth, love of people, children, friends, relatives etc. as per Varāhaihira. Nārāyana Bhatta adds that such a person will be extremely lucky, happy and highly enthusiastic. such a person is noted to hear the scriptures and highly religious-is added by Dhundirāja. Mantreshwara observed that such a person will be prosperous and victorious, his undertakings will be crowned with success at the beginning itself. Mārkandeya Jyoutisha observed that such a person will be extremely wealthy, great enjoyer, highly famous, and attracts the womenfolk. These results will be opposed if the Moon is waning.

When the Moon is in the tenth house from the lagna, such a person will be praised by all; he is endowed with money, youthfulness and wealth derived from trade and commerce, enjoyer of life, pleasent to look at and of fluctuating fortunes, as per Varāhamihira. Nārāyana Bhatta stated that such a person will be doing reiligious works, happiness derived or relatives, wealthy from the riches, enjoys young and youthful and beautiful women often, voloptuous, gets little happiness from the first son and

servants. Dhundirāja observed that such a person will get money from the kings, bright, strong, happy, and possessed of fluctuating wealth. If Moon is in the exaltation rāsi or Karkātaka rāsi, then the person will be famous world-wide. According to Mantreshwara such a person will do good and helpful to pious people. Mārkandeya Jyoutisha observed that such a person will do propaganda of his wealth, sufferring from some congenital diseases, rickette, dull, large-hearted but doing bad jobs. Probably this will hold good when the Moon is weak or in debilitation and aspected by bad planets and located in the tenth.

When the Moon is in the eleventh house from the lagna then the person born will be famous, wealthy etc. According to Dhundirāja, such a person will be endowed with the products of water, gardens, vegetation, reservoirs of waters etc. etc. cattle, buffalos, horses, elephants, palanquins etc. etc. many respects from the kings and people, pleasantness of mind etc. when the moon is full. The results will be proprotional to the degree of waning of the Moon. Narayana Bhatta stated that the person will obtain things like garments, wealth, position, women and many things of enjoyment. According to Mantreshwara the person will be high-minded, longlived, and endowed with riches, servants and children. According to Mārkandeya Jyoutisha such persons will suffer from diseases, poor, uneducated and unhappy when the Moon is located in the houses of enemies, debilitation and aspected by bad planets.

When the Moon is situated in the twelfth house from lagna the person born will be invalid and complainer, as per Varāhamihira. According to Narayana Bhutta such a person will be affected by eye sight and enemies; spending on acceptable causes; difference of opinion with father, mother and gets little satisfaction from wife. Dhundirāja observed that such a person will be having social down fall, bereft of friends who are thinkers and advisers, increase in enemies and eye diseases. Mantreshwara adds that such a person will suffer misery, humiliation and will be indolent. According to Mārkandeya Jyoutisha such a person will be poor,

beggar, and angry if the Moon is weak and afflicted and the above good results will be realised if only the Moon is strong and not afflicted by bad planets.

Thus the results of the various bhāvas when the Moon is disposed in them are to be ascertained based on the strength of the Moon. If the Moon is strong by placement and aspects from beneficial planets, then the results will be mostly beneficial. Otherwise, the results will be bad proportionately.

Results of Mars posted in different Bhāvas

Varāhamihira observed that if Kuja or Mars is posted in the lagna, the person will have injured body. Nārāyana Bhatta stated that such a person is a lion in his efforts to undertake any job, he is feared of beating by metal rod and fire; danger to wife and diseases of the head and eyes; and will keep him always deeply sad. Mantreshwara observed that such a person will be cruel, short-lived and adventurous. Mārkandeya Jyoutisha adds that such a person will be having teethach , rickette, bilious, a dark-red complexioned. fickle minded and always intent doing harmful jobs.

When Mars is posted in the second house, then the person born at that time will eat unwholesome food, as per Varāhamihira. Nārāyana Bhatta stated that such a person will have plenty of money and he will accumulate lot of it and no body can win him in argument. According to Dhundirāja such a person will be having no money, bad friends, and he is a disbeliever in god, cruel, and hate all. Mantreshwara observed that such a person will have ugly face, devoid of learning, and wealth and will be dependent on bad people. According to Markandeya Jyoutihsa, such a person will travel lands, will spend all money earned through learning in gambling, womanising, and other bad means; rickette, agriculturist, adventurist, and expert in the game of love.

When Mars is posted in the third bhāva, then the person born at that time will be having strong arms, daring, troubled by his

brothers, and no body will be able to laugh at him when his penence is disturbed, according to Nārāyana Bhatta. Dhundirāja observeds that such a person will be conferred all comforts by the king, large-hearted, brave and bereft of wealth and brothers. This is supported by Mantreshwara. Markandeya Jyoutisha stated that such a person will kill his brothers, and is fickle minded, in addition to the above qualities.

When Mars is posted in the fourth house from the lagna, then he will be destsroying the happiness of the person eventhough the other planets are capable of giving happiness to him. He is bereft of the happiness due to mother, relatives, brothers and friends. He gets lands, garments, etc. conferred by the king. According to Dhundiraja, such a person will be sad due to freinds , travel in vehicles, and strong. This is genesrally supported by Mantreshwara. Mārkandeya Jyoutisha stated that such a person will be idle, begger, lowest in his clan, and serve bad people; in addition to what has already been mentioned.

When Mars is in the fifth house the person will have a strong stomach, his bad deeds increase, he will mentally burn and his children will die. Dhundirāja stated that such a person will be sufferring from windy and bilious diseases, he will have no peace of mind from wife, children and friends, possess a disturbed mind and many children. According to Mantreshwara such a person will have no children, unhappy, full of reverses, back-biting and weak. Mārkandeya Jyoutisha observed that such a person will be endowed with one son who is always sick, if such a mars is aspected by Jupiter or moon.

When Mars is posted in the sixth house from the lagna, then the person born will be fearful to his enemies, enemies cannot stand before him, he will be a king or a minister, he is intelligent, son of his uncle will not be happy, he will lose money once and again he will become wealthy, he will totally wipe out his enemies, handsome, pleaseant to look at, praised by the pious, endowed with fine qualities and obedient. Dhundiraja adds in addition to

the above that such a person will not be able to keep hungry very long, he is terrible warrior, and have excess sex. Mantreshwara adds that such a person will be wealthy and famous. If mars is weak he is cruel and will suffer from many difficulties according to Mārkandeya Jyoutisha .

When Mars is posted in the seventh house from lagna, the person born will be troubled often by his enomies, and kill the partner, troubles will arise when such a person is going to get married, will face many difficulties if he starts any trade and commerce, feel troubled on travels, he will live in foreign countries, he will live on travels in foriegn lands, his wife is of questionable character, she is quarrelsome, he loves people and is daring as per Nārāyana Bhatta. This is supported by Dhundirāja and adds that such a person will be visited by many calamities and very sad. Mantreshwara also observed the same and adds that such a person will suffer from diseases and do improper acts. Markandeya Jyoutisha insists on loss of wife only.

When Mars is posted in the 8th house from lagna the person born will be put to such difficulties that no other planet can do good to him. Mars will render all other good planets also give bad results including him. Even if such a person is helped by his best friend, the friend will turn out to be his enemy. If he starts any job he will face unsurmountable difficulties, according to Nārāyana Bhatta. Dhundirāja observed that such a person will be having defective eyesight, diseases of the genitals, his job will give him bloody diseases, he will incur the displeasure of the pious. Mantreshwara stated that such a person will be shortlived, poor and cursed by people. Mārkandeya Jyoutisha observed that such a person will die of injury from weapon or in water. He is given to suffer from piles and he is daring even as a lad.

When Mars is posted in the ninth house from the lagna, such a person will be sinner, as per Varāhamihira. Nārāyana Bhatta stated that such a person will be wealthy, moneyed and bright. He will be cruel, and will not have elder brother and elder brother-in-

law. He will meet with little profit in any undertakings. This is supported by Dhundirāja. Mantreshwara stated that such a person will not have father and commit homicide. Mārkandeya Jyoutisha observed that such a person suffers from diseases always, rickette, expert in aculpture and serve his own people.

When Mars is posted in the tenth house, then the person born will be endowed with all auspicious undertakings in his house; there will be many servants, he will become famous by doing good jobs; even if such a person is born in a low social stratum, he will be brave like a lion, according to Nārāyana Bhatta. Dhundirāja stated that such a person will be equal to a king, he will have much peace and joy, enthusiastic, daring and help others; he will be fickle minded and endowed with gems and jewellery. Mantreshwara observed that such a person will be happy, serves the bad, short-lived, endowed with little wealth which will be spent through bad means.

When Mars is posted in the eleventh house, then the person born will be fearful to his enemies and his children, cruel, pleasant minded, he is endowed with all domestic animals and animals of royal insignia and he will earn from trading and commerce. According to Dhundirāja such a person will be endowed with all gems and jewellery, gold and silver, red garments, costly and good vehicles. Mantreshwara observed that such a person will be brave and will have no sorrow and endowed with good qualities. Mārkandeya Jyoutisha adds that such a person will become rich and enjoy life at the cost of other's properties.

When the Mars is in the twelth house, then the person born will be a spendthrift, he will be injured even if he is endowned with a body as strong as that of Indra-according to Nārāyana Bhatta. He will be killed by his enemies. People will make stories of his character. He will be afride of reptiles and jungle animals. He is quarrelsome and he will incur sadness from his servants. According to Dhundirāja he will have his friend turned into enemy, suffers from eye diseases, angry and invalid. He will court

imprisonment and will be dull. Mantreshwara supports these observations. Mārkandeya Jyoutisha observed that such a person will be happy, serves the bad, short-lived, endowed with little wealth which will be spent through bad means.

Results of Mercury being posted in different Bhāvas

Mercury posted in the lagna bhāva will render the person a learned man. According to Nārāyana Bhatta such a person will be rendered safe against the bad effects of other planets; intelligent person, endowed with a golden body, a good doctor, will be an expert in arts and sculpture, he will support the family, an expert in derailment of the transactions, and will not be controlled by any body. Dhundirāja stated that such a person will be pleaseant, large-hearted, of good conduct, brave, learned, artist, endowed with many children and happy. Mantreshwara stated that such person will be long lived, sweet- spoken, sharp-wittad and learned in the sciences. All these observations are endorsed by Mārkandeya Jyoutisha and adds that such a person will help his own people and loved by all.

When Mercury is posted in the second house the person will be wealthy. He is intelligent, earns money by his own dint, he will shine like Vyāsa amongest the learned people, he will enjoy all things of life, he will recognise the good qualities in others, a liberal giver, sweet-spoken, respects gods and brahmins, always famous and loved by his own people. He is given to be liked by his teachers and always prosperous. He will be a poet and eats good food. He is truthful, visits pilgrimage centres, respectful of parents, and endowed with a lock of long hairs.

When Mercury is posted in the third house from the lagna, person born in that time will be wicked, brave, unhappy, expert, will undertake jobs with the knowledge of their pros and cons. He will be friend to those who are in business. He will live on business. He will be obedient, of good conduct, and not governed by any body, endowed with brothers and large family and he will resign

for forests for penence after enjoying the life in all its respects. Mantreshwara observed that such a person will be of medium life and feel fatigue and dejected. Mārkandeya Jyoutisha stated that such a person either will have no brothers or kill them, a sinner, possess thin thighs and rickette, and sick in his young days.

When Mercury is in the fourth bhāva then the person born will be learned. According in Caturvarga Cintāmani, such a person is noted to prosper very much, he will hold power in the royal house, his writing will have no fear in the kings palace, and he will not get his father's property. He is very healthy and of balanced constitution. He is interested in agriculture and business, and get profit in them. According to Jātākabharana, such a person will be endowed with good or sophisticated vehicle, wealth, corns etc. He is knowledgeable in music and he will travel to foreign countires. He will be witty in his speech. Mārkandeya Jyoutisha stated that such a person will incur heavy loans, suffer from many diseases, and endowed with large family.

When Mercury is posted in the fifth house, the person born will be a minister of a king. According to Caturvarga Cintāmani, if a son is born to such a person within 20 years of his age, that son will not live, female children will live. He is intelligent and earns money from his wisdom. He will have few children and won over by women in the game of love. He will suffer from hunger and bereft of his relatives. But Jātākabharana observed that such a person will have children (male), endowed with plenty of friends, knowledgeable in the science of spells and good at games and sports. Mantreshwara endorses that such a person will be learned, happy and courageous, he will have many children and knows the science of spells. Mārkandeya Jyoutisha adds that such a person will be a poet and endowed with a face like lotus, pure and respectful of teachers and brahmins.

When Mercury is posted in the sixth house, then the person born will have no enemies. But Caturvarge Cintāmani observed that such a person will be having many enemies; he is stubborn against

his enemies; he will be teaching the sannyasis and spends his money for good cuases. He is endowed with good transaction capacity and he will earn money by his own dint. Jātākabaharana observed that such a person will be quarrelsome, sick, and candid. Mantreshwara stated that such a person will be angry, harsh in speech and idle. He is noted to destroy his enemies. Mārkandeya Jyoutisha observed that he will cause bad results if he is posted in bad rāsis and aspected by bad planets and mercury will do good to such a person if he is posted in good rāsis and aspected by beneficial planets.

When Mercury is posted in the seventh house the person born at that time will be a knower of relgious signficance. He is noted to have good conduct, endowed with good wife and children, and happy. Caturvarga Cintāmani observed that such a person will be endowed with plenty of happiness from women, the person will discharge quickly in union, golden bodied, if only mercury is not combust. If he is combust, then the results will be otherwise. Mantreshwara stated that such a person will be learned, beautifully dressed, and get a rich lady as his wife. However, Mārkandeya Jyoutisha stated that such a person will be having stable mind in a sophisticated way, handsome, interested in enjoying a women who is older than himself, and earn money through women and live.

When Mercury is posted in the 8th house, then the person born will be famous. The person will live long. He will earn from transactions and from the king. He will enjoy good women. He will suffer from bilious diseases and windy complaints. He is ugly and destroyer of the dynasty. He will get all comforts and luxuries confirred by the king, haughty, develop enemity with all and interested in grabbing the property of others. According to Mantreshwara such a person will be lord of an army. Mārkandeya Jyoutisha stated that such a person will be doing sinful jobs, will lead a trader's life, and look to be affected by death always and happy somewhat.

When Mercury is in the ninth house from lagna, person born in such a time will be happy and a good giver. He will be bright, wealthy, religious, well initiated into spells by a learned teacher, likes to bathe in the Ganga and perform relgious celebrations, shine like the sun in his clan, destroyer of enemies, having controlled his senses, interested in agriculture and famous and powerful conferred by the king. Mantreshwara adds that such a person will be eloquent in speech. All the above observations are endorsed by the author of Mārkandeya Jyoutisha.

When Mercury is in the tenth house from the lagna, then person born in that time will be able to get his paternal property; respected by all, a magistrate or a justice, employed by the royalty, he will have endowed with a job which is very strict-he can confer or he can withdraw any property from any sinner; talkative, he will always speak weighty words, good transactor, endowed with royal pomp, a good enjoyer of life, handsome, wealthy of good conduct, endowed with good garments and vehicle, attracted by women, and obedient. Mantreshwara stated that such a person will be truthful, successful in all his undertakings, learned, strong, intelligent, and happy, Mārkandeya Jyotisha observed that such a person will be doing jobs which is respectless to teachers, and he is an expert in many arts.

When Mercury is in the 11th house, then the person born will be extremely sensual, most wealthy, most obedient, always pleaseant,of good conduct, strong, and learned in many fields. according to Caturvarga Cintamani, such a person will be endowed with much wealth, handsome, removed of all his loans, he will make the brahmins satisfied by giving money in the form of dakshina in his daughter's marriage, healthy, poet, proud and carries on with the royal works. Mantreshwara adds that he will be long-lived, truthful and served by many servants. Mārkandeya Jyoutisha stated that such a person will live on business; he will be a very rich industrialist.

When Mercury is posted in the twelth house, the then person born will not be visited by the brahmins, enemies will trouble him much, he will give many gifts, of good conduct, and spends on account of religious purposes. Nārāyana Bhatta stated that such a person will be thoughtless, leaves good people, capable of doing his own jobs, fraud and impure. He will be miserable, uneducated and suffers humiliation- adds Mantreshwara. He will also be cruel and idle. Mārkandeya Jyoutisha observed that such a person will be world famous, but he will like the women of other people, gambler, theif and unhappy.

Results of Jupiter posted in different Bhāvas

When Jupiter is posted in the lagna bhāva then the person born will be learned according to Varāhamihira. According to Nārāyana Bhatta such a person will do his job as per the instruction from the king; intelligent, helping nature, large hearted, handsome, and happy. According to Caturvarga Cintāmani, such a person will be bejewelled, always happy, of less semen, people respect him and he is pleasent, he will spend money on good causes and attain heaven after his death. Mantreshwara adds that such a person will be fortunate, long lived, fearless and blessed with children. Mārkandeya Jyoutisha observed that such a person will be learned in all the scriptures, and do good works.

When Jupiter is posted in the second house then such a person will speak nicely according to Varāhmamihira. Nārāyana Bhatta stated that such a person will be a poet, a magistrate or judge, talkative, has diseased face, interested in the game of love, possesses little semen, will get money after getting over many difficulties, and inspite of his efforts he may not be able to amass money. He may be handsome, famous, no enemity with anybody, and of good conduct. Mantreshwara adds that such a person will be eloquent, eats good food, he will have a lovely face (different from the observations made by Nārāyana Bhatta). This is probably based on the strength of Jupiter. If strong and receives

beneficial aspects then his face may be attractive not otherwise. Mārkandeva Jyoutisha stated that such a person will have a lovely partner of life, proud, landed, or a king.

When Jupiter is in the third house from the lagna, then person born at that time will be a miser, as per Varāhamihira. Jātākabharana stated that such a person will forget the help received from others, bad person and do not have any kind of affection towards his wife and children, suffers from indigestion, and become weak person, he will be impure, has many breathers, unfreindly, inspite of being lucky he will not become wealthy, he will enter the king's court and respected by the ruler, intelligentnt, entertains guests and respected by his relatives. Mantreshwara adds that such person will be wicked and commit sins. Mārkandeys Jyoutisha stated that such a person causes the downfall of his brothers,

When Jupiter is posted in the fourth house from the lagna then the person born at that time will be happy according to Varāhamihira. Nārāyana Bhatta stated that such a person will be endowed with horses, his house will resound with the Vedic spells recited by Brahmins,even his enemies well serve him, but inspite of all these things the person will be burning inside due to spiritual dissatisfaction or so. He is always respected, and conferred all comforts by the king. Mantreshwara adds that such a person will live with his mother, freinds, relatives, servents, family and be happy. These observations are endorsed by Mārkandeya Jyoutisha.

When Jupiter is posted in the fifth house from the lagna - a person born at that time will be intelligent and learned according to Varāhamihira. Jātākabharana stated that such a person will be endowed with good freinds, wealth and vehicles, knoweldgeable in the science of spells, and soft spoken. Such a person is also stated to be voloptuous, talkative, justice, good writer, get difficulties at the time of results of any undertakings, become wealthy through his children, time server, endowed with many children, pure minded, soft spoken and respects brahmins.

Mantreshwara adds that such a person will suffer due to his sons. Mārkandeya Jyoutisha observed that such a person will have world fame, happy with children and family, endowed with sophisticated and bright body.

When Jupiter is posted in the sixth house from lagna, than the person born will not have any enemies, as per Varāhamihira,. Caturvarga Cintāmani stated that such a person will suffer from diaseases, even then he will defeat his enemies, he will be unconqerable, lover of animals and birds, his mother will be sick, he does not derive any happiness from his uncle, mother brother and will live in foreign lands. Mantreshwara adds that such a person will be, a good exorcist. Mārkandeya Jyoutish adds that such a person will be quarrelsome with his brothers.

When Jupiter is posted in the seventh house from the lagna, the person born at that time will be superior to his father, as per Varāhamihira. According to Jātkābharana such a person will be interested in learning scriptures, obedient, endowed with wife and children, poet and a minister to the king. It is also stated that such a person will be highly intelleignt, wise, expert in many fields, wealthy, enjoys little union with females, proud, he is the most prominent in the clan, sexy, handsome, truthful, sinless, and worship gods and teachers. These observations are generally endorsed by Mantreshwara and Mārkandeya Jyoutisha.

When Jupiter is in the 8th house from lagna, then the person born at that time will be doing jobs which are not accepted by his dynasty. Jātākabharana stated that such a person will be haughty, unmindful, disobedient; he will not live long in his father's house, he will be sick, and he will go to heaven after death, Mantreshwara stated that such a person will be poor, sinful. long lived and earn his livelyhood as a menial. Mārkandeya Jyoutisha observed that such a person will visit pilgrimage centres, and religious.

When Jupiter is posted in the 9th house from lagna bhāva, then the person born will be a sage-like and does penence, as per Varāhamihira. Jātākabharana stated that such a person will

become minister of the king, does good jobs, he will study with earnestness all the sciences, religious, and worship gods and brahmins. Caturvarga Cintamani observed that such a person will keep the king happy, he may be unable to do his daily services to the god due to overlooking, he is endowed with a residence which has four dores (one each in cordinal directions), a land lord, protector of brahamins, obedient, a great gifter, truthful, kind hearted surrounded by relatives and famous. These observations are endorsed by Mantreshwara and Mārkandeya Jyoutisha.

When Jupiter is in the 10th house from lagna, then the person born will be wealthy, as per Varāhamihira. Jātākabharana stated that such a person will will be carrying royal signs on his body, endowed with good friends, children and wife, and his fame will increase. Caturvarga Cintāmani stated that such a person will have a residence with flag hoisted, and painted with picture; he will be brighter than his own father, but he is not happy with his children and is supporting a large family. These are endorsed by Mantreshwara and Mārkandeya Jyoutisha adds that such a person will be pure, of widespread fame and happy.

When Jupiter is in the 11th house from lagna then the person born will get much profit, according to Varāhamirira. Jātākabharana stated that such a person will earn money by his dint, presents gifts, endowed with fine gems, garments and vehicles, and pleaseant minded like a king. According to Camatkāra Cintāmani, such a person will be getting gold and silver, he will be a learned person similar to the sages, protactor of his plarents, and gets five good children. he will get all royal insignia like elephants, horses etc. and plalacial residence etc. Mantreshwara adds that such a person will be having few children and long lived. Mārkandeya Jyoutisha endorses the above views.

When Jupiter is posted in the 12th house from the lagna, person born at that time be a bad person as per Varāhamihira. Jātākabharana stated that such a person will be having afflicted mind due to many problems, always angry, dullard, idle,

disrespeted, and shameless. As per Nārāyana Bhatta, such a person will spend his wealth on bad deeds, develops enemity with many, cruel, friend of sinners, deceiver and interested in other's wealth. Mantreshwara adds that such a person will be foulmouthed, childless and menial. Mārkandeya Jyoutisha stated that such a person suffers from various sickness in his young age, handsome, spends for better earnings, will be extremely haughty but religious.

Results of Venus in the different Bhāvas

When Venus is posted in the lagna bhava then the person born will be expert is love game as per Varāhamihira. According to Jātākabharana such a person will be expert in arts, good speaker, endowed with attractive face, sexy, and will earn wealth, respect and money from the king. According to Vasishtha in the text Jaganmohana, such a person will be having each and every part of his body very handsome if Venus is strong, endowed with the friendship of good people, he will get the happiness of enjoying many handsome women, he will be famous and do auspecious jobs. Mantreshwara adds that such a person will be long-lived. He will be respected by all according to Mārkandeya Jyoutisha.

When Venus is posted in the second house from lagna bhāva, then the person will be able to gift good food, always endowed with money,wealth and vehicle, and knowledgeable in sophisticated disciplines. According to Vasishtha, such a person will have attractive face, intelligent, religious, speaks very attractively, wears good garments; his wife is also beautiful and he will enjoy other good looking women. Venus is noted to give wealth from many jobs, he is also stated to give gold and gems, garments and other luxuries. The person will be healthy and is always doing good jobs. Mantreshwara adds that such a person will be a poet, Mārkandeya Jyoutisha stated that such a person will be able to get

other's wealth;he will get the wealth of women. He is rich in silver coins. He is soft bodied.

When Venus is posted in the third house from lagna, then such a person will be cruel and bad; he is having a weak body. He is sexy,pieless, unwanted by the pious people. He has very bad conduct. According to Vasishtha, such person will have no love towards women,endowed with many brothers, he is unhappy with his progeny inspite of having been endowed with children. He is a commander of an army. A good gifter. He fears in the war. He is large-hearted, bright, kind,handsome, obedient and even his enemies respect him. Mantreshwara adds that such a person will lose his wife,unhappy,poor, miserly, and unpopular. Mārkandeya Jyoutisha endorses the opinion of Vasishtha and adds that such a person will have eye diseases.

When Venus is in the fourth bhāva from the lagna bhāva then the person born will be endowed with good vehicles, friends, lands, village, and he is a devotee of goddess. He is an expert in music. Vasishtha stated that such a person will be interested in the auspecious functions, a good entertainer of guests of any kind, he gifts things to his people with great pleasure; he is worshiper of his mother by birth and protects her. These observations are endorsed by Mantreshwara. Mārkandeya Jyoutisha stated that such a person will be extremely sexy and is endowed with many wives. He is extremely rich and always happy.

When Venus is posted in the 5th house from lagna bhāva, then the person born will be happy,as per Varāhamihira. He is expert in poetry and is endowed with children, vehicles, money and corns; and respected by the king. According to Vasishtha, such a person will have a good son, he is learned and intelligent. Mantreshwara adds that such a person will protect others and is very wise. Mārkandeya Jyoutisha stated that such a person will be handsome and loved by women.

When Venus is in the sixth house from lagna bhāva,then the person born will not be attracted by womenfolk; shameless, of

little semen, weak and fearful of enemies. Caturvarga Cintāmani stated that such a person will be a good warrior in the wars, spends on account of good jobs, do not get the fruit of any undertaking on completion, bad adviser and do not get happiness from teachers. Mantreshwara stated that such a person will not have any enemies, no riches and corrupted by young damsels, and suffer great grief. Mārkandeya Jyoutisha stated that such a person will be adducted by his enemies, suffers from the bad actions of sinners, and he will be a destroyer of wealth.

When Venus is posted in the 7th house from lagna bhāva then the person born will be highly sexy and expert in love making, as per Varāhamihira. Jātakābharana stated that such a person will be expert in water-sports, enjoys sex deeply, and extremely friendly with women. According to Vasishtha, such a person will not have the happiness of wife; suffers from disease in the girdle; his wife delivers a good son; he will be a daily traveller, idle, suffers difficulties, handsome, famous, endowed with beautiful wife, truthful,kind and respected by the pious people. These observations are supported by Mantreshwara. Mārkandeya Jyoutisha stated that such a person will be extremely rich, endowed with children, he does good jobs befitting his clan and enjoys the fruits of his works; he possesses a handsome face which attracts women.

When Venus is in the 8th house from the lagna bhāva, then person born will be pleasant minded, respected by the royalty, fraud, doubtless, proud, and always affected by his wife and children. According to Vasishtha, such a person will get domestic animals like cows, horses, buffalos, elephants etc.,. He is base person, happy for long time, speaks with repetetion and difficulty successful. Mantreshwara states that such a person will be long-lived, rich and a king. Mārkandeya Jyoutisha stated that such a person is interested in doing good works. He is servant of the king and takes pleasure in eating non-vegetarian food. If venus is aspected by bad planets then the results will be otherwise.

When Venus is in the 9th house from the lagna bhava, then the person will worship guests, gods and teachers;spends on visiting

pilgrimage centres; always interested in wandering in forests; happy,bereft of anger and dressed like seers. According to Vasishtha, such a person will be rich, all persons of his place owe money to him; he will distribute daily food to the brahmins as a result of which he becomes famous; he is happy with his brothers and servants; he is wealthy and get profit in any job undertaken by him. The results are endorsed by Mantreshwara, and Mārkandeya Jyoutisha.

When Venus is in the 10th house from the lagna bhāva,then the person born will be endowed with wealth, respect, and he will be devoted to worshipping gods and interested in doing penence; endowed with domestic animals; and is always loving his wife and children. According to Vasishtha, he is endowed with progeny, he is very proud and can spend money for increasing his pride. He is superior to his father in his job and his father will be wealthy. These are endorsed by Mantreshwara and Mārkandeya Jyoutisha; the latter adds that such a person will be handsome and surrounded by his relatives. He does always good to others.

When Venus is in the 11th house from the lagna bhāva, then the person born will be interested in music always, always interested in travels, and likes to be religious and doing good jobs. According to Jaganmohana (of Vasishtha) such a person will be endowed ;with sovereign qualities, his fame is spread far and wide, he will be a king or equal to a king, and of good conduct. These observations depend upon the strength of Venus. According to Mantreshwara such a person is born-rich, interested in other women, and endowed with many comforts. According to Mārkandeya Jyoutisha, such a person will be extremely handsome, very soft spoken, extremely witty and always happy.

When Venus is posted in the 12th house from the lagna bhāva then the person born will be wealthy, as per Varāhamihira. This statement is true if Venus is in the Meena rāsi as the 12th house but in other rasis the results will be proportionate to the strength. According to Jātakābharana, such a person will not do any good job, develops enmity with all, always interested in sex, unkind and untruthful. Caturvarga Cintāmani stated that such a person will be spending on sports and religious works, develops enmity with

friends, suffers from bilious diseases, weak, poor, cruel and unhappy. While the results are endorsed by Mantreshwara, Mārkandeya Jyoutisha observed that such a person will spend his money on women and will beg for that money; he will do many jobs for earning money but meet failure and suffer from depression.

Results of Saturn posted in different Bhāvas.

Saturn posted in the lagna bhāva will render the person absolutely poor, sick, sexy, idle, unclear talkative,highly impure, and suffer diseases in youngage, if Saturn is posted in rāsis other than Dhanus, Makara, Kumbha and Meena. If Saturn is posted in these rasis as lagna bhāva, then such a person will be equal to a king, lord over villages and towns,learned, and handsome. According to Caturvarga Cintamani, if Saturn is posted in Thula, Makara and Kumbha at the birth,such a person will be a king. In other rāsis he will render him sick and poor. It is also observed that Saturn in the birth will render the person dissatisfied with his money, unhappy, not pleasant, does not do detailed examination (of any job or anything), enemies will get disappointed when they see him, he will suffer from eye disease occasionally, jealous, dull headed, untruthful and employed by low class people. These observations are endorsed by Mantreshwara. Mārkandeya Jyoutisha adds that such a person will speak harsh, and will be stable guard.

When Saturn is posted in the second house from the lagna bhāva then the person born will be living in houses other than his own, suffers from mental agony, he has no friends, and he lives in different lands, if Saturn is not posted in Makara, Kumbha and Thula rasis. If these rasis be the second bhava, then he will be a king. Second house Saturn is noted to make the person leave his house and go to other lands or countries; he cannot enjoy life, he will get profit from metallic materials, he speaks rough with his friends, poor, rickette and unhappy. Mantreshwara observed that such a person will have an ugly face. Mārkandeya Jyoutisha has observed good results to second house Saturn probably disposed in his own and exaltation houses.

When Saturn is posted in the third bhāva from the lagna, the person born will be getting respect from the king; he is endowed with good vehicle, lord of villages, strong and protector of many people. Such a person will not keep quiet with his brothers; he earns wealth and the profit always hindered by many difficulties; speaks very little; he is unsatisfied; he speaks bad even to those who respect him; and always unhappy. Mantreshwara stated that such a person will be very intelligent, liberal giver, happy with his wife; he will be inactive and overcome with grief. Mārkandeya Jyoutisha stated that such a person will not have brothers and sisters; he is bright and handsome; respected by kings, and he is endowed with a wife who is beautiful and has a respectable antecedent.

When Saturn is posted in the fourth house form the lagna bhava the person born will be weak due to the suffering from bilious and windy diseases, untruthful, idle, quarrelsome, impure and will not get the money and house of his father. He gets bad name amongst his relatives. He will meet with losses in respect of residence and vehicle. He will cause sadness to his parents. These observations are generally endorsed by Mantreshwara, and Mārkandeya Jyoutisha.

When Saturn is posted in the 5th house from the lagna bhāva, then the person born will be born-sick and suffer from many diseases as a result of which he will be weak, beggar, of little semen, fearful of his son, or he will be unhappy due to progeny; endowed with fluctuating wealth, deceiver, not straight forward, keeps a different opinion with regard to scriptures and religious texts; he will quarrel with his friends; suffers from stomach diseases; will not succeed in the science of spells. Mantreshwara stated that such a person will be roaming, he will have lost of his reason of senses, he will lose his family, wealth and happiness and will be perfidious. Mārkandeya Jyoutisha stated that such a person will be grieved due to the death of his son, poor, very sad, in the rasis other than Makara, Kumbha and Thula. In these rasis Saturn will confer good results.

When Saturn is posted in the 6th house from lagna bhāva, then such a person will win his enemies, he will examine the person by his qualities, wise, good at worldly transactions, strong bodied, and he will have much hunger. Such a person will not fear from the king or theives; he is a good warrior, he is endowed with domestic animals and he is not in good books of his uncle. Mantreshwara endorses all the above observations excepting that he states such a person will be subdued by his enemies. Mārkandeya Jyoutisha stated that such a person will clear all dues, wealthy, healthy, successful in all undertakings, interested in sex for begetting children (not for kernal pleasure) and serve low class people.

When Saturn is posted in the seventh house from lagna then such a person will be weak due to sickness, friendly with low class people, not endowed with corns, wife; and idle. It is also observed that such a person is endowed with a very good and sophisticated wife, he will have a harmful mind towards his friends, earns bad money, for long time he will not realise the fruits of his wealth, both himself and his wife suffer from diseases, always unenthusiastic, impure, bewildered, miser, proud, strong, intelligent, sinner, audacious, and bereft of religious mind. He will kill pregnant women.

When Saturn is posted in the 8th house from lagna, then the person born will be rickette, suffers from leprosy, and other skin diseases, fearless, unhappy, and idle. It is also observed that such a person is healthy, knowledgeable, he has great feeling for the non-availability of knowledgeable persons (to discuss and expand his knowledge), bad friends, berieved of relatives, he will be searching for wrongs and blunders committed by others, dullard, slow and fraud. Mantreshwara adds that such a person will be unclean and poor; suffers from piles, cruel minded and despised by friends. He lives in foreign countries; he will suffer maximum in his young age, will have little happiness in youthful age and very happy in his old age. He will live long, according to Mārkandeya Jyoutisha.

When Saturn is disposed in the 9th house from the lagna bhāva, then the person born will be performing religious works, endowed with full or complete life-span, bad intentional, and capable of knowing the mind of others. He will be sensuous of harsh-behaviour, interested in Yoga, sad with his relatives, kind-hearted, and a sannyasi who wishes the good of all. Mantreshwara stated that such a person will be bereft of fortune, wealth, children, father and religious works. He will be wicked. The above statements are supported by Mārkandeya Jyoutisha.

When Saturn is posted in the 10th house then the person born will be the prime adviser of the king, most obedient, lord of villages or towns, intelligent, and wealthy. It is also observed that such a person will lose his mother when he is young, and also his father as a result of which he will be able to earn independently; he will get very much responsible job where he will get the work done by bullying tactics. He is endowed with beautiful wife, stable minded, respected by the king, and famous. It is further observed that such a person will lose his father and all the property of his father will be taken over by others, or destroyed by water inundation or fire. Mantreshwara endorses that such a person will be a king or a minister, interested in agriculture, brave, rich and famous. Mārkandeya Jyoutisha stated that such a person will be extremely rich, loved by his servants, very famous, endowed with sophisticated qualities and happy.

When Saturn is posted in the 11th house from the lagna, then such person will get black horse, sapphire, shali rice etc.; he will also get ivory etc. He will have his wealth and money stable, increase in his life span, stable minded, healthy, sad due to the demise of children, one son remaining will be brave. He will be religious, winner of his enemies and respected by the pious. These observations are endorsed by Mantreshwara and Mārkandeya Jyoutisha.

When Saturn is posted in the 12th house, then the person born will be unkind, pieless, expending temperament, always idle, friendly

with bad persons, endowed with a bad or unhealthy body, he will not be able to enjoy anything. He will be fearful, unashamed having defective sight, get respect in foreign land, and is not happy in his residence. If lagnadhiapti himself is posted in the 12th house (which is possible for the Kumbha lagna only), then such a person will be destroying his enemies, wealthy by sacrificial materials, bald headed, sick, endowed with bad friends, quarrelsome and no good friends. Mantreshwara stated that such a person will be childless, invalid, stupid and driven out by his enemies. According to Mārkandeya Jyoutisha such a person is untruthful, fraud, and sick.

Results of Rāhu posted in the different Bhāvas.

Rāhu in lagna bhāva is noted to give the person short life, possess strength and wealth and will suffer diseases in the upper parts of the body. He is noted to keep the person always sick, haughty, cruel, rickette, blood-shot eyed, sinning mind and daring.

Rāhu in the second bhāva makes a person dubious in his speech, tender hearted, get wealth from the king, wrathful, happy and suffer from diseases in the mouth and face. He is bereft of residence, pieless, poor, weak and haughty. He is very sad, gets money from selling fish and meat and living in dilapidated houses.

Rāhu in the third bhāva will make the person proud, hostile to his brothers, strong, wealthy and long-lived. He will destroy his brothers and sisters, very angry, endowed with wealth, money, corns and royal insignia; he is also endowed with wife, children and servants and very famous.

Rāhu in the 4th bhāva will make the person a fool, short lived, unhappy and cause sorrow. He will suffer bereavement of his relatives, will not be able to stay a night at a place, server of low people, miser and endowed with bad children.

Rāhu in the fifth bhāva renders the person childless, nasal speaker, hard hearted and suffer from stomachache. He will serve bad people and live in foreign lands. If at all if he gets a son, he will be very bad, rickette, hates father and poor.

Rāhu in the sixth bhāva makes the person troubled by his enemies, wealthy, long lived and suffer from ulcer of the anus. He will destroy his enemies, endowed with children, wealthy, enjoyer and a wife who is courtious and having fine qualities, learned, always carrying on auspicious jobs and happy.

In the 7th house, Rāhu makes the person lose his wealth through women, suffer separation from his loved wife and children, lose his manhood and become self-willed and foolish. He may destroy his wife, will create lot of trouble to his wife, sinner, rickette, down fallen, and much interested in enjoying widows.

Eighth Rāhu will make the person short lived, he will be doing silly jobs, invalid, will have limited issues and suffer from gout and rhumatism. He will always be sick, bitten by snakes, gets money from bad deeds, server of bad people and sinner inspite of intelligence.

Rāhu in the 9th will make the person indistinct in speech, head of village or town, and do unaccepted deeds. He carries very bad jobs, miser, rickette, happy hearing the increase in the number of his cousins, feared of increase in his enemy circle and unhappy.

Rāhu in the 10th makes the native famous, endowed with limited issues, engaged in other's business, fearless and do not undertake any good job. He will be sexy, jealous of other's dress and decoration, always poor, displaced from his birth place, serve the beggars, despised by all and unhappy.

In the 11th house Rāhu is noted to give the person prosperity, limited issues, long life and suffer from eye disease. He is great in giving gifts, praised by all, possess light blue coloured complexion and handsome, live in foreign lands, carry on his person weapons, and fickle minded.

Rāhu in the 12th will make a person commit secret sins, spendthrift and suffer from dropsy etc. He will not do any religious works, bereft of wealth, foreign lands and endowed with brown hair.

Results of Kethu in the different Bhavās

Kethu in the first house will make the person ungrateful, unhappy and bearing tales about others. He will be an outcaste, down fallen, mutilated body, and associated with wicked people. He is endowed with big stomach, motherless, destroyer of his dynasty, suffering from heart diseases, and sad.

When Kethu is posted in the second house, then the person will be uneducated, poor, indistinct and foul speeched, possessed of sinister look and dependent on others for food. He will be daring, quarrelsome, proud, a copyist, and always a sinner.

In the third bhāva Kethu confers on the native long life, wealth and fame. He will live happily with his family and eat good food. He will lose a brother. He will love his relatives, a great sacrificer, very much intent upon doing religious ceremonies, and a successful businessman.

In the 4th house Kethu will make a person lose his lands, vehicles, mother and happiness. He will be foreign dweller and depend upon others. He is down fallen, impure, sinner, bad intentional, bereft of his duties, hard-hearted and unhappy.

The fifth house Kethu will make a person lose his children, suffer from stomach diseases, and troubled by goblins. He will become evil-minded and wicked. He will be second to none in his writings, a graduate of mathematics, very cruel, quarrelsome, and hater of his father.

The sixth Kethu will render the person magnanimous, possess best qualities, very famous, firm and authoritative, destroyer of his enemies and realise all his wishes. He is daring, intelligent,theif amongst the theives. always sick and wicked.

When Kethu is posted in the 7th house, then the person will be despised by others, seeks the company of bad women, afflicted by stomach diseases, and will suffer loss of wife and vital energy. He will be interested in doing black magic, extremely sexy, loved very much by his wife, always sad and suffer fatigue and a thief.

In the 8th house Kethu will make the person short-lived, separated by friends, quarrelsome, injured by weapons, and disappointed in all his undertakings. He will hate his parents, destroy his clan, despiser of gods, teachers and the pious, and a deciever.

In the 9th house Kethu will render the person sinful, deprived of his father, follow unrighteous path, unlucky and indignant. He will be daring, quarrelsome, educated talkative, and brave.

In the 10th Kethu will make the person troubled to carry any good works, impure and wicked. He will be energetic, bold and famous. He will be learned in many sciences, possessed of sophisticated intelligence, wealthy, enjoyer, famous as a person, pious and pleasant.

In the 11th bhāva Kethu will make a person hoard money, endowed with fine qualities, an enjoyer of life, will command all facilities, and get his desired things. He will be learned in many sciences, rickette, and with mutilated limbs, and doing bad jobs.

In the 12th bhāva Kethu makes the person secret sinner, spend thrift, destroy wealth of bad conduct, and suffer from eye diseases. If Kethu is aspected by beneficial planets then he will spend on good works, otherwise it will be for bad purposes.

Results of the Lord of lagna posted in the different Bhāvas.

If the lagna lord is posted in the lagna bhāva, then such a person will earn and live by his own dint and he will be independent; he will have two wives.

If the lagna lord is posted in the second bhāva, or lābha bhāva, then the person born will be much profited. He will be troubled by wicked people; always travelling, religious, large-hearted and respected.

The lagna lord posted in the third or sixth bhāvas, then such a person born will be very brave, wealthy, respected, endowed with two wives, intelligent and happy.

If the lagna lord is posted in the fourth and the tenth bhāvas, then he will enjoy the blessings of parents, he will be endowed with many brothers, voluptuous, strong, handsome and possesses good qualities.

If the lord of lagna is posted in the 5th bhāva then such a person will not be able to get his first son (first son will die) and endowed with medium happiness of children, angry, serves the king or he will be an officer in the king's palace.

If the lagna lord is posted in the seventh bhāva, then such a person will not be endowed with the happiness of wife, always a traveller, poor or king.

If the lagna lord is posted in the 8th or the 12th bhāva then such a person will be learned, gambler, thief, angry and interested in other women.

If the lagna lord is posted in the ninth bhava then such a person will be wealthy, supports many people, devotee of Mahāvishnu, talkative and endowed with wife and children.

Results of the lord of the second house posted in different Bhāvas.

When the lord of the second house is posted in the second bhāva, then such a person will be proud, wealthy, has two or three wives, and will not have any progeny.

When the second lord is posted in the third and the fourth bhāvas, he will be brave, intelligent, of good conduct, interested in other women, miser, despiser of gods or non believer in god.

When the second lord is posted in the sixth house then the person will definitely get money from his enemies, also spend the money through the enemies, and suffer from diseases of the thigh or anus.

If the second lord is posted in the seventh bhāva, then the person born will be doctor, enjoy other women, or his wife will go for others and even his mother may be a prostitute.

If the second lord is posted in the 8th bhāva then such a person will be able to get hidden treasure, will have little happiness from wife, and he will not have the eldest brother.

If the second lord is posted in the 10th bhāva then such a person will be sexy, respected, learned, endowed with many wives, wealthy and childless.

If the second lord is posted in the 12th house then such a person will be respectable, daring, pieless, lives on the royal pleasure and will not have the happiness of the eldest son.

Results of the third lord posted in various Bhāvas

When the third lord is posted in the third house, the person born will be daring, endowed with children, wealthy, very happy and a great enjoyer of life.

If the third lord is posted in the fourth, the fifth and the tenth bhāvas then the person born will be always happy, endowed with a cruel wife, wealthy and also intelligent.

When the third lord is posted in the sixth house then such a person born will hate his brothers, extremely wealthy, will not have his uncle, and will have a secret desire to cohabit with his aunt.

When the third lord is posted in the 11th or the 12th bhāva then the person born will be lucky through his wife, his father will be a thief, and he will be unhappy when he has to get happiness.

There is another commentary stating that his father will be very brave.

The third lord posted in the 7th or the 8th bhāvas the person will meet his end by the order of the king. Or he will become a thief or interested in other women and will face increasing difficulties in his young days.

If the third lord is posted in the lagna or lagna bhāvas, then such a person will be earning wealth through his own dint, foolish, rickette, suffers from tuberculosis type of diseases, daring and serve others.

If the third lord is posted in the second bhāva, then person born will be sufferring from diseases; undergoes anal operation, interested in other women, and unhappy.

Results of the lord of the fourth Bhāva posted in different houses

If the 4th lord is posted in the 4th bhāva, then the person born will be wealthy, religious, respected, moneyed, lover of women and happy.

If the 4th lord is posted in the 5th or ninth house, then the person born will be happy, respected by many people, devotee of Mahāvishnu, and will earn money through his own dint.

If the lord of the 4th house is posted in the 6th bhāva, then such a person will be travelling too much, thief, expert in black magic, bad-hearted, and independent.

If the 4th lord is posted in the first or the seventh bhāvas, then the person born will be learned, lose his paternal wealth, suffer from platform-fear (fear to speak before an assembly) and keeps silence.

If the 4th lord is posted in the 8th or the 12th bhāvas, then such a person will not be happy, father will short live, and he will be either impotent or a bastard.

If the 4th lord is posted in the 10th house, then such a person will be respected by the king, a chemist, extremely happy and a great enjoyer of life.

If the 4th lord is posted in the third house, then such a person will be born-sick, large hearted, of good conduct. gifter, and will have self earned property .

If the 4th lord is posted in the second bhava, then such a person will be all wealthy, crooked, endowed with large family and happy.

Results of the lord of the fifth house in different Bhāvas

If the fifth lord is posted in the fifth house, then such a person will have no son, he does not do what he says, cruel, religious and learned.

If the 5th lord is posted in the 6th or 12th bhāvas, then such a person will be having his son as his enemy; and is not blessed with progeny, then the adopted son will grab all his wealth.

If the 5th lord is posted in the 7th bhāva, then such a person will be respected, knowledgeable in all the religions, tall built, devotee of his lord and bright.

If the 5th lord is posted in the second or the 8th bhāvas, then such a person will be endowed with many children, suffers from bronchial trouble, angry, wealthy and unhappy.

If the 5th lord is posted either in the ninth or in the tenth bhāva, then such a person will be having his son as a king; or he will be an author of books, and becomes famous in his clan.

If the 5th lord is posted in the 11th bhāva, then such a person will be learned, support many people, author of books, able, wealthy and endowed with many children.

If the 5th lord is posted in the lagna bhāva or the third house, then such a person will be tale-bearer and stingy.

If the 5th lord is posted in the 4th bhāva, then such a person will be happy from mother for long, wealthy, of good conduct, will become either a minister or teacher to the king.

Results of the 6th lord posted in the different Bhāvas

If the lord of the 6th bhāva is posted in the 6th house, then the person born will be having his own people as enemies; others will become friendly and will look after him with great care and respect.

If the 6th lord is posted in the 7th, 11th and lagna bhāvas, then such a person born will be famous, wealthy, daring, of good conduct and childless.

If the lord of the 6th is posted in the 8th and the 12th bhāvas, then such a person will be sick, an enemy of the learned, enjoy other women, and cruel.

If the 6th lord is posted in the 9th house, then such a person will be trading stone, trees etc. and suffer loss and slight improvement in the business.

If the 6th lord is posted in the third or the fourth such a person will be red-eyed due to anger, independent, miser, fickle minded and develops enemity.

If the 6th lord is posted in the 2nd or the 10th bhāvas, then such a person will be daring, famous in his clan, talkative, lives in foreign countries, and devoted to his duty.

If the 6th lord is posted in the 5th bhāva, then the person will lose wealth and friends, kind-hearted and happy, pleasant and devoted to his duties.

Results of the 7th lord posted in the various Bhāvas

When the 7th lord is posted in the lagna or the 7th bhāva, then such a person will be interested in other's wives , bad person, wise, daring, and suffer from windy diseases.

If the 7th lord is posted in the 8th or the 6th bhāvas, then such a person will be endowed with a wife who is always sick, he will be angry and will not get any happiness from that lady.

When the 7th lord is posted in the 2nd or the 9th bhāvas, then such a person will be enjoying women of varied castes, interested in commencing jobs, a procrastinator due to far thinking and dissolves his mind in the thought of women.

When the 7th lord is posted in the 4th or the 10th Bhāvas, then such a person will be having a wife who is of questionable character, he is a great person, truthful and suffers from dental sickness.

When the 7th lord is posted in the 3rd or the 11th bhāvas, then such a person will get dead children, if he gets female child, it will live, and will be blessed with a son by devotion to gods.

When the 7th lord is posted in the 12th bhāva, then such a person will be having the daughter of his servant as his wife, he will be miser, poor, pieless and live on with a piece of cloth on his body.

When the 7th lord is posted in the 5th bhāva, then such a person will be endowed with all good qualities, respectful , loved by all people, and always happy.

Results of the 8th lord posted in the different Bhāvas.

If the 8th lord is posted in the 8th bhāva, then such a person will be a gambler, thief, quarrelsome, despiser of his teacher and he will have a wife who enjoys with other persons.

If the 8th lord is posted in the 9th house, then such a person will be a great sinner, suffers from the death of his children, non-believer in the gods, and interested in the wealth and women of other people.

If the 8th lord is posted in the 4th and the 10th bhāvas, then such a person will be miser,bereft of his relatives, danger to his mother soon after the person is born, also danger to his father is indicated.

When the 8th lord is posted in the 5th and the 11th bhāvas, the such a person will not prosper, his wealth is not stable, and he will be unstable in his mind.

If the 8th lord is posted in the 6th or the 12th bhāvas, then such a person will be born-sick, and will meet with danger from water and snakes in the young age.

If the lord of the 8th is posted in the lagna or 7th bhāvas, then such a person will be having two wives, hate the god Vishnu, and suffer from injuries daily.

If the 8th lord is posted in the 2nd house, then such a person will be weak in his arm strength, little wealthy and he will not be able to get things lost.

Results of the 9th lord posted in the varied Bhāvas.

If the 9th lord is posted in the 9th bhāva, then such a person will always be happy, endowed with money and corns, endowed with sovereign qualities and handsome, and happy with many brothers.

If the 9th lord is posted in the 4th or the 10th houses, then such a person will be a minister or a commander of a king, does good jobs,famous, good speaker, daring and angry.

When the 9th lord is posted in the 5th or the 11th bhāvas, then such a person will be lucky, supporter of many people , teachers, respected, brave and large-hearted.

When the 9th lord is posted in the 6th , 8th and 12th bhāvas, then such a person will be poor, will not get happiness from his uncle and elder brother.

If the 9th lord is posted in the lagna or 7th bhāva, then such a person will be of good qualities, famous, and determined to finish any job undertaken.

If the 9th lord is posted in the 3rd and the 11th bhāvas, then such a person will be thinking always wealth, moneyed, of good conduct, sexy, learned, and loved by all.

Results of the 10th lord being posted in varied Bhāvas

If the 10th lord is posted in the 4th or the 10th bhāvas, then such a person will be knowledgeable in this and the other world, happy, brave, worships gods and teachers, and truthful.

If the 10th lord is posted in the 5th or the 11th bhāvas, then such a person will be wealthy, has many children, always happy, and truthful.

If the 10th lord is posted in the 6th or the 12th bhāvas, then such a person will be troubled by his enemies, expert in many fields, and unhappy for a short time.

If the lord of the 10th is posted in the lagna bhāva, then such a person will be a poet, sick in his young age, and will have daily improvement in his prosperity.

If the 10th lord is posted in the 3rd and the 7th bhāvas, then such a person will be independent, of good conduct, truthful, talkative and religious.

If the 10th lord is posted in the 8th bhāva, then such a person will be having two wives, and an officer of the forts and the forests, and not a believer in god.

If the 10th lord is posted in the 9th bhāva, then such a person will be a minister of a king, or a commander of any army, and truthful and religious.

Results of the 11th lord being posted in different Bhāvas.

If the 11th lord is posted in the 11th bhāva, then such a person will be talkative, learned, poet, and his prosperity will increase day by day.

If the 11th lord is posted in the 12th bhāva, then such a person will be associated with westerners, sexy, addicted to women and fickle minded.

If the 11th lord is posted in the lagna bhāva, then such a person will be wealthy, too good, look equipoised, argumentative, and a wonderful personality.

If the 11th lord is posted in the 5th or the 2nd bhāvas, then such a person will be happy on many accounts, endowed with sons, religious and determined.

If the 11th lord is posted in the 3rd and the 4th bhāvas, then such a person will be visiting pilgrimage centres, expert in almost all jobs, and suffers from colic pain.

If the 11th lord is posted in the 6th bhāva, then such a person will be suffering from many diseases, server and traveller.

If the 11th lord is posted in the 7th or the 8th bhāvas, then such a person will lose his wife, large-hearted, of good conduct, devotion to duty and certainly dullard.

If the 11th lord is posted in the 9th bhāva, then such a person will be respected by the king, expert in arts, truthful and religious.

Results of the 12th lord being posted in various Bhāvas.

If the 12th lord is posted in the 6th or the 12th bhāvas, then such a person will be sinner, desires the death of his mother, angry, enjoys other women and sad on account of progeny.

If the 12th lord is posted in the 7th or Lagna bhāva, then such a person will be bereft of the happiness due to wife, weak bodied, phlegmatic, and bereft of money and learning.

If the 12th lord is posted in the 2nd and the 8th bhāvas, then such a person will be devoted to Mahāvishnu, religious, sweet- spoken and endowed with good qualities.

If the 12th lord is posted in the 3rd and the 9th bhāvas, then such a person will always be interested in self improvement, hates wife, teachers and friends.

If the 12th lord is posted in the 10th or the 11th bhāvas, then such a person will not get sons, and will be able to get some wealth through gems, and jewellery.

If the lord of the 12th is posted in the 4th and the 5th bhāvas, then such a person will be bereft of the happiness on account of lands, mother and children.

Thus the bhāva phalas can be ascertained based on the strength of the bhāvas and the grahas. If the grahas are endowed with strength posted in their own, exaltation and friendly rāsis, then they will confer good results. Similarly, the strength of the bhāvas also must be ascertained to determine the extent to which the results can be interpretated. If the grahas are strong and bhāvas are weak or the vice. versa, the full results cannot be realised, either good or bad. Here lies the essence of astrology and the good or bad results of the bhāvas and their lords will be realised when the suitable time of the grahas appear in the life span of the person . If the suitable time for their realisation is not coming within the life span of the person, the strength of the bhāvas and the grahas would be

futile. If they happen, then one is said to be lucky or unlucky as per the results and it goes under the term (Karma Vipāka) the ripening of the works. The actual period under which the results can be had need be determined by resorting to Dasha-Bhukti of the grahas, which will be dealt with later.

Graha Yoga Phalas

Dwigrahayogas

If there is the combination of the Sun and Mars in a single rāsi, then such a person will be most untruthful, dullard, killer, bright and bad intentional.

If Mercury and the Sun combine in any rāsi such a person will be learned in all sciences, respected by the kings, respected in service centres, sweet-spoken, very famous and having stable wealth.

If the Sun is combined with Jupiter in any rāsi, then such a person will be respected by kings, very much interested in carrying out religious celebrations, friendly with all, a great teacher and very famous.

If the Sun is located in any rāsi with Venus, then such a person will be injured by weapons, suffer imprisonment, and get wealthy from the association of women.

If the Sun is in combination with Saturn in any rāsi, then such a person will be learned in many sciences, impure, of good conduct, do elderly jobs, and a killer of his wife and children.

If the Moon is in combination with Mars in any rasi, then such a person will be an industrialist with soil, skin diseases, and quick in his actions.

If the Moon is with Mercury in any rasi then such a person will be womenlike, handsome, learned in sciences, wealthy, of good conduct, witty and pleasant faced.

If the Moon is associated with Jupiter, in any rāsi,then such a person will be a worshipper of gods and brahmins, respected by his relatives, of strong love and affection, of sophisticated traditional behaviour and happy.

If the Moon is associated with Saturn in any rāsi, then such a person will be endowed with elephants and horses, bad personality, will marry a women who is elder to him, and will live with money earned by prostitutes.

If Mars and Mercury are in one rāsi, such a person will be women-like, brave, interested in business, a goldsmith,poor, and widow-marriar.

If Mars is with Jupiter in any rāsi then such a person will be wise, a technologist, knowledgeable in scriptures, a sophisticated speaker, lover of horses, a minister and happy.

If Mars is with Venus in any rāsi, then such a person will be of good conduct, gambler, expert in falsification, dullard, lover of other women and happy.

If Mars is associated with Saturn in any rāsi, the person will be talkative, expert in black magic, does irreligious works, quarrelsome, and a druncard.

If Mercury is associated with Jupiter in any rāsi, then such a person will be brave, possess all facilities, expert in dance and music, and highly intelligent.

If Mercury is associated with Venus in any rāsi, then such a person will be wealthy, of sophisticated conduct, witty speaker, intelligent and expert in sculpture.

If Mercury is associated with Saturn in any rāsi, then such a person will be interested in travelling, a persistent loanee, candid, good speaker, and an able person.

If Jupiter is with Venus in any rāsi, then such a person will be religious, trustful, lives on education, endowed with a beautiful wife, and extremely rich.

If Jupiter is with Saturn in any rāsi, then such a person will be rich, gets things done easily, brave, famous, a city mayor or a commander or even a lord of village.

If Venus is associated with Saturn in any rāsi, then such a person will be doing cruel jobs, angry, a good taster of spices, a sculptor, dullard, and defective sighted.

Trigraha Yogas

If the Sun, Mars and Mercury are in one rāsi, then such a person will be famous, able to do jobs not possible to be done by others, candid, disrespectful, troubled by money, wife and children always.

If the Sun, Mars and Jupiter are in combination in a rāsi, then such a person will be stubborn that he is the best person amongst his batch, truthful, will be prime minister in the kings cabinet, will speak knowing the pros and cons of the situation and happy.

The Sun, Mars and Venus combination in any rāsi will make a person handsome, extremely rich, of good conduct, love of people, a great fool, and bereft of domestic animals.

The Sun, Mars and Saturn combination in any rāsi will make a person an expert in love making, always sick, bereft of his own people, a lame and quarrelsome.

The Sun, Mercury and Jupiter combination in any rāsi will make the person suffer from eye diseases, extremely rich, a manufacturer of weapons, and an artist.

The Sun, Mercury and Venus combination will make the person surrounded by teachers, always a traveller, pleasant speaking on womenfolk.

The Sun, Mercury and Saturn combination will make the person possess bad conduct, defeated by his enemies, bereft of his relatives, and always hating others.

The Sun, Jupiter and Venus combination will make the person a minister of kings, endowed with cruel looks, wise, and does always jobs of others.

The combination of the Sun, Jupiter and Saturn in any rāsi will be endowed with many children, a friend of pious people, endowed with wife, fearless doer of his jobs, hater of relatives and respectful to the royalty.

The Sun, Venus and Saturn combination in any rāsi will make the person boycotted by his people, shameless, suffering from leprosy, defeated by his enemies, meet with difficulties in any undertakings, and of bad conduct.

The Moon, Mars and Mercury combination in any rāsi will make the person irreligious, sinner, short lived, despised by all, and bereft of relatives.

The Moon, Mars and Jupiter combination will make a person get venereal diseases being addicted to women, possess an attractive face and endowed with many wives.

The Moon, Venus and Mars combination will make a person possess a wife who is bad and do unacceptable jobs, always roaming and afraid of cold and windy diseases.

The Moon, Mars and Saturn combination in any rasi will make the person lose his mother in his young days, surrounded by wicked people, of bad conduct, and a hater of all.

The Moon, Mercury and Jupiter combination will make the person famous, wealthy, endowed with children and friends, possess sophisticated talk, and wealthy.

The Moon, Mercury and Venus combination will make the person learned in the scriptures, wealthy, miser, and served by bad people.

The Moon, Mercury and Saturn combination will make the person learned in all scriptures, respected by the kings, elevated to

the highest position, grown up strong body, and a sophisticated' speaker.

The Moon, Jupiter and Venus combination will make a person endowed with children, learned in scriptures, soft, knowledgeable in technology and industry and handsome.

The Moon, Jupiter and Saturn combination will make the person healthy and strong bodied, highly sensual, knows all sciences, wise and protector of a village or a town.

The combination of Mars, Mercury and Jupiter will make the person an unusual poet, husband of lovely lady, helper, sharp and expert in the science of music.

The Mars, Mercury and Venus combination will make a person visit pilgrimage centres, suffer from eye diseases, a servant, possess diseased face, witty and miser.

The combination of Mars, Jupiter and Venus will make a person endowed with a beautiful wife, always happy, will keep others happy and liked by kings.

Mars, Jupiter and Saturn combination will have the person amputated on a part of his body, respected by kings, of bad conduct, cruel and bereft of friends.

The combination of Mars, Venus and Saturn will make the native a husband of bad wife, visitor of pilgrimage centers, and always unhappy.

The Mercury, Jupiter and Venus combination will make a person endowed with an exceptional son, respected by kings, destroyer of enemies, famous, truthful and happy.

The Mercury, Jupiter and Saturn combination will make the person endowed with a very beautiful wife, extremely wealthy, brave and always happy.

The Mercury, Venus and Saturn combination will make a person dullard, a fellow who spoils others' wives, doer of unacceptable jobs, a technologist, and a patriot.

The Jupiter, Venus and Saturn combination will make a person a king, or famous in the world, he will be equal to a king inspite of being born in a low class family.

Caturgraha Yoga Phala

The combination of the Sun, Moon, Mars and Mercury will make the person an artist, thief, dullard, a good speaker, magician, intelligent, and a doctor.

The Sun, Moon, Mars and Jupiter when combined in a rāsi will make the person born determined to work to the end of any undertakings; haughty, proud, wealthy, bright, wise and happy.

The Sun,Moon, Mars and Venus combination in any rāsi will make the person interested in studies, amassing money, endowed with female children and wife and live on lecturing and happy.

The Sun, Moon, Mars and Saturn combination in any rāsi will make the person dullard, poor, dwarf and of mutilated body and a beggar.

The Sun, Moon, Mercury and Jupiter yoga will make the person an expert in sculpture (architect) and live on that; truthful, healthy and well built bodied.

The Sun, Moon, Mercury and Venus combination will make the person possess sophisticated qualities, dwarf, respected by kings, behaved, fickle minded, and good speaker.

The Sun, Moon, Mercury and Saturn combination will make the person a beggar, bereft of parents, wide-eyed, and poor.

The Sun, Moon, Jupiter and Venus combination will make the person live in the surroundings of the kings, respected by all, lord of water areas, forests, animals etc. and most intelligent.

The Sun, Moon, Jupiter and Saturn yoga will make the person praised by all, loved by females, extremely wealthy, endowed with sons, giver and a capable finisher of all jobs happily recommended by his friends.

The Sun, Moon, Venus and Saturn combination will make the person very weak, feminine and extremely fearful.

The Sun, Mars, Mercury and Jupiter combination will make a person a friend of all, expert in outraging others' women, always quarrelsome and unhappy.

The Sun, Moon, Mercury and Venus combination will make the person much interested in outraging others' women, unashamed, brave and possessed of asymmetrical body.

The Sun, Mars, Mercury and Saturn combination will make the person interested in winning wars, a poet, a king or a minister or a commander.

The Sun, Mars, Jupiter and Venus combination will make the person respected by people, wealthy, handsome, forgiven by kings, famous and wise.

The Sun, Mars, Jupiter and Saturn combination will make the person a commander of an army, proud of money, respected by the kings, and enjoy contentment obtainable after getting all desires fulfilled.

The Sun, Mars, Venus and Saturn combination will make the person a deceiver of his friends, harm those who have helped him, and of idle habit.

The Sun, Mercury, Jupiter and Venus combination will make the person get great respect, wealthy, always happy, very famous and supported by strong allies.

The Sun, Mercury, Jupiter and Saturn combination will make the person endowed with many brothers, always quarrelsome, respectable, of bad conduct and one who spends time fruitlessly.

The Sun, Mercury, Venus and Saturn yoga will make the person surrounded by friends always, pure, a stubborn who thinks jobs should be done as per his order, handsome, knowledgeable in many sciences and scriptures, and happy.

The Sun, Jupiter, Venus and Saturn yoga will make the person miser, poet, knowledgeable in many sciences and scriptures, second to none in learning, and loved by kings.

The Moon, Mars, Mercury and Jupiter yoga will make the person learned in many sciences and scriptures, respected by many kings, and extremely intelligent.

The Moon, Mars, Mercury and Venus yoga will make the person a husband of a women imprisoned, always sleepy, quarrelsome,of bad conduct and hater of his relatives.

The Moon, Mars, Venus and Saturn yoga will make the person brave by family tradition, endowed with children, friends and wives, and a person having two mothers.

The Moon, Mars, Jupiter and Venus yoga will cause a person to be daring, invalid, extremely wealthy, endowed with female children, the youngest amongst his brothers, and most intelligent.

The Moon, Mars, Jupiter and Saturn combination will make a person deaf, wealthy, haughty, truthful, brave, and wise.

The Moon, Mars, Venus and Saturn combination will make the person a husband of a lady born in a respectless family, jealous, endowed with eyes like those of snakes, and friend of low class people.

The Moon, Venus, Mercury and Jupiter combination will make the person handsome, extremely wealthy, possess a father who has two wives, destroyer of his enemies and highly intelligent.

The Moon, Mercury, Jupiter and Saturn yoga will make the person loved by his relatives, a poet, bright, either a king or a minister, successful and religious.

The person born with the combination of the Moon, Mercury, Venus and Saturn will be unlucky to lose his mother soon after his birth, suffer from the diseases of skin, and endowed with many wives.

The Moon, Jupiter, Venus and Saturn combination will make the persons much interested in outranging others' women, intelligent, poor, surrounded by relatives, and endowed with a wife who possesses a hefty body.

The Moon, Mercury, Jupiter and Venus combination will make the person quarrel with women, wealthy, of good conduct, healthy and strong, and respected by all.

The Mars, Mercury, Jupiter and Saturn yoga will make the person strong, poor, truthful, pure, learned and a speaker second to none.

The Mars, Mercury, Venus and Saturn combination will make the person world famous, wrestler, strong, a warrior and happy.

The Mars, Jupiter, Venus and Saturn yoga will make the person daring, wealthy, bright, addicted to women, and a miser.

The Mercury, Jupiter, Venus and Saturn combination will make the person, sexy, wise, obedient, service minded, and learned in the sciences.

Pancagraha Yoga Phala

The Sun, Moon, Mars, Mercury and Jupiter combination will make the person despised by all in the world, always sad and suffer separation from wife.

The Sun, Moon, Mars, Mercury and Venus combination will make the person untruthful, bereft of relatives, does other's jobs, and earns, his food from friendship with people.

The combination of the Sun, Moon, Mars, Mercury and Saturn will make the person short lived, wifeless, unhappy, and suffer imprisonment.

The Sun, Moon, Jupiter and Venus combination will make the person born-blind, always suffering, bereft of parents, and expert in music.

The Sun, Moon, Mars, Jupiter and Saturn yoga will make a person grab others property, a warrior, like to get others' women, fraud, and capable.

The Sun, Moon, Mars, Venus and Saturn yoga will render the person unashamed, beggar, outrage other women, and unhappy.

The Sun, Moon, Mercury, Jupiter and Venus yoga will make the persons king or a minister, a technologist, a commander of an army, and famous among people.

The Sun, Moon, Mercury, Jupiter and Saturn yoga will make the person eat in others houses, mad, sweat-tongued, deceiver, sharp and make people afraid.

The Sun, Moon, Mercury, Venus and Saturn yoga will render the person poor, childless, sad, invites death, miser and long lived.

The Sun, Mars, Jupiter, Venus and Saturn will make the person an expert in magic, too much talkative, fickle, loved by females and fearful of enemies.

The Sun, Mars, Mercury, Jupiter and Saturn yoga will make the person beggar, suffer from sickness, possess a degenerated body and do fruitless jobs.

The Sun, Mars, Mercury, Venus and Saturn yoga will make the person suffer from sickness, troubled by enemies, displaced from his place of birth, and shamed due to the spending of all money.

The Sun, Mars, Jupiter, Venus and Saturn combination will make a person learned in all sciences, examine the pros and cons of any undertakings, expert in matallurgy and alchemy, machine technology and the science of spells.

The Sun, Mercury, Jupiter, Venus and Saturn combination will render the person loved by his friends, learned in science and

scriptures, religious, do jobs acceptable to elders and very kind-hearted.

The Moon, Mars, Jupiter, Venus and Saturn yoga will make one eat in other's house, a capable cook, always poor, impure thief and miser.

The Moon, Mars, Mercury, Venus and Saturn yoga will cause the person born to earn world fame, have many friends, join the opposing camp in arguments, endowed with bad qualities, trouble others, and examine always the pros and cons of any undertaking before carying it out.

The Moon, Mercury, Jupiter, Venus and Saturn yoga will make the person a minister of kings, or equal to a king, respected by all persons, a commander of an army and born with golden spoon.

The combination of Mars, Mercury, Jupiter, Venus and Saturn will make the person poor, happy, beggar, mad, respected by kings and always sleepy.

Shadgrahayoga Phala

The Sun, Moon, Mars, Mercury, Jupiter and Venus combination will make the person learned in all sciences and arts, religious, wealthy, too much talkative, a good enjoyer of life.

The Sun, Moon, Mars, Mercury, Jupiter and Saturn yoga will make the person do ohters jobs with large-heart, a giver, of pure mind, fickle, and sport in isolated lands.

The Sun, Moon, Mars, Mercury, Venus and Saturn yoga will make a person a doubting thomasas, handsome, respected, fame for destroying enemies, and play love games in the forest.

The Sun, Moon, Mars, Jupiter, Venus and Saturn yoga will make the person love money, enthusiastic in wars, miser, angry, and handsome.

The Sun, Moon, Mercury, Jupiter, Venus and Saturn yoga will make the person poor, minister of a king, of forgiving temperment, and stubborn.

The Sun, Mars, Mercury, Jupiter, Venus and Saturn combination will make a person poor, wifeless, a visitor of pilgrimage centres, and wanderer in forests.

The Moon, Mars, Mercury, Jupiter, Venus and Saturn combination will render the person born extremely wealthy, endowed with sons and daughters, always pure, a minister of kings, endowed with many wives, loved by kings and very famous.

General combinations of the grahas and their results are mentioned in the foregoing and they are special kind of interpretations of Hindu astrology. The yoga combinations of planets and the luminaries are noted to give lifelong results while individual planets are found to give results of their position and strength during their respective periods of dasha and bhuktis. These yogas or combinations of the grahas will cause total effect and they are to be read in the above context. Though these are all general combinations, there are special combinations in respect of each and every bhāva.

For further studies the readers are referred to the following books in english which can be advantageously employed during interpretation.

1. Brhajjātaka of Varahamihira

2. Phaladeepika of Mantreshwara

3. Sanketanidhi of Rāmadayalu

4. Bhavārtha Ratanākara of Sri Rāmanujachārya

5. Three Hundred Important combinations by B.V. Raman.

SECTION IV

Dasha-Bhukti Phala

During the dasha period of the Sun posted in the Mesha rāsi the person will get cows, horses, elephants, and an office under the king, good and costly garments, and happiness of wife, children and friends.

During the dasha of the Sun posted in the Vrshabha rāsi, the person will get landed property, respect of many relatives, fame, worshipping of gods and brahmins, and increase in domestic animals.

The Sun posted in the Mithuna rāsi will give during his dasha money, learning, good speech, friendship with kings, association of the learned, interest in music, and keep one always happy.

The Sun in the Karkātaka rāsi will give during his dasha love of kings, travelling in foreign lands, increase in the wealth of houses, money and corns and happiness.

The Simha Sun will give during his dasha respect of kings. administrative job, increase in religious good by the construction of wells, tanks etc., birth of a Sun, and love of relatives.

The Kanya Sun will give during his dasha suffering due to sickness, destruction of house, domestic animals, and quarrels with friends etc.

The Thula Sun will give during his dasha destruction of wealth, desire of the enemies fulfilled, destruction of friends and no success in any undertakings.

The Sun posted in Vrischika rāsi will give during his dasha landed property. independence, travel in the forests and mountains and happiness.

The Dhanus Sun will give during his dasha the 8 kinds of siddhis, health, destruction of enemies, friendship with kings and all round prosperity.

The Makara Sun will give during his dasha travel in the mountains and forests, destruction of house and other properties, difference of opinion with friends, etc.

The Kumbha Sun will give during his dasha many arguments, unhappy mind, destruction of wife, money and domestic animals etc.

The Meena Sun will give during his dasha money, love of relatives, religious functions in the house, happiness due to wife, children and friends etc.

Dasha of the Moon

Moon posted in the Mesha rāsi at birth will give during his dasha money, health and happiness.

Moon in the Vrshabha rāsi gives during his dasha world fame, and collection of sophisticated things from various parts of the world through various means.

Moon in the Mithuna rāsi will give during his dasha great learning of the scriptures, science and arts etc.

Moon in the Karkātaka rāsi will give during his dasha money and wealth.

Simha Moon during his dasha will give knowledge of all the 64 arts, Vedas and Vedangas etc.

Kanya Moon during his dasha will give the person increase of enemies, trouble from the enemies, death of mother and quarrels.

Thula Moon will give the person during his dasha money, friendship with all, increase in goodwill due to visiting the pilgrimage places, success in undertakings and destruction of enemies.

Vrischika Moon will, during his dasha, give the person enemity with kings, destruction of relatives, failure in all jobs thought of, destruction of money and loss of respect.

The Dhanur Moon will give during his dasha wife, children, auspicious celebrations in houses of relatives, gems and jewellery, domestic animals and houses.

The Makara Moon is noted to give during his dasha increase in the number of residences, expertise in all jobs, visit to pilgrim centres, and garments.

The Moon posted in the Kumbha rāsi will give during his dasha fear from kings, troubles from the people, always quarrels, displacement and destruction of lands.

The Moon posted in the Meena rāsi during his dasha period will give the person kingdom, worshipping of gods and food for brahmins, and all desires fulfilled.

Dasha of Mars

The Mesha Mars during his dasha will give the person excess wealth, prosperity, destruction of enemies, and fame.

The Vrshabha Mars during his dasha gives destruction of enemies, prosperity of landed property, winning in wars, respects from kings and happiness.

The Mithuna Mars during his dasha gives the person jewellery and games, garments, respect from the kings, happiness with the circle of relatives, increase in agriculture and cattle etc.

The Karkātaka Mars during his dasha gives the person fear from the enemies, destruction of house and properties, quarrel between brothers, death of children, and always difficulties.

The Simha Mars during his dasha gives the person happiness, friendship with kings, enthusiastic nature, and prosperity of house and other properties.

The Kanya Mars during his dasha gives the person interest in studies, good speaker, association with relatives and happiness.

The Thula Mars during his dasha gives the person many difficulties, enemity with his own people, destruction of wife and children, loss of wealth, houses and properties.

The Vrishichika Mars during his dasha gives the person excess money, friendship with kings and their equals, love with his own people, help from relatives, and always happiness.

The Dhanur Mars during his dasha gives the person wealth obtained from the kings, friendship with kings, propriety of brothers, destruction of enemies, and fulfillment of all desires.

Makara Mars during his dasha gives the person respect from the native king, winning in wars, total success in all his undertakings, and confirment of all royal insignia like horse, elephant, car, jewellery etc.

The Kumbha Mars during his dasha gives the person many difficulties, disrespect, quarrel with the kings, angry with servants, quarrel with mother etc.

The Meena Mars during his dasha gives the person wealth, money, corns increase in agricultural output, fine garment, learning in all sciences and arts, respect from assemblies etc.

Dasha of Rāhu

The Mesha Rāhu during his dasha confirs on the person religious and auspicious celebrations in his house, hearings of auspicious music, lordship over lands, respect from kings, happiness of wife, children and friends and always himself happy.

The Vrshabha rāhu during his dasha gives the person respect from kings, landed property, spending of time in learning and discussion of science and arts, wittiness, profit by unusual things, and obtaining of cattle, garments etc.

The Mithuna Rāhu during his dasha gives the person increase in the enemy circle, always angry,fear from kings, difficulties to his wife, differences with relatives, and enemity all round.

The Karkātaka Rāhu is noted to give the person kingdom, protection from strong people, construction of many civil works and great learning etc.

The Simha Rāhu will give during his dasha difficulties from the king, destruction of money and wealth, destruction of agricultural produce etc.

The Kanya Rāhu will give landed property, money, gems and jewellery, garments, kingship, respect from the learned, marriage and birth of children etc.

The Thula Rāhu will confir upon the person destruction of lands, money, agricultural produce, jobs: fear of kings, displacement, many difficulties, difference with father and destruction of relatives.

The Vrischika Rāhu is noted to give the person during his dasha respect from the kings, friendship with relatives getting of cattle, lands, money etc. and winning in wars.

The Dhanur Rāhu is noted to give destruction of cattle, difference of opinion with relatives, great fear, increase in enemy circle, much difficulties, and destruction of own people.

Makara Rāhu will give lordship over villages, respect from kings, happiness of wife and children and prosperity of lands, house, agriculture etc.

Kumbha Rāhu during his dasha will give the person increase in the number of enemies, destruction of lands, money, cattle, wife and children and many difficulties in life.

The Meena rāhu will give the person great fear, fear from thieves, fear of fire, death of equals etc.

Dasha of Jupiter

Jupiter posted in the Mesha rasi will give during his dasha lands, cloths, responsible job, respect from equals and happiness.

The Vrshabha Jupiter will give kingdom, respect from kings, money, corns cattle, gems and love and respect of equals.

The Mithuna Jupiter will cause destruction of wife and children, loss of agricultural produce, many kinds of difficulties, differences with his own people, anger of kings, and displacement.

Jupiter posted in the Karkātaka rāsi during his dasha will get the person kingship, getting of unusual things, prosperity of cattle, lands and money, improved production of agricultural produce, landlordship and comforts from his own people.

The Simha Jupiter will get the person lands, royal respect, success of all undertakings, establishment of forts, wells, palaces etc.

The Kanya Jupiter causes destruction of lands, cattle, difference with wife, and children, fatigue and much difficulties.

The Thula Jupiter will cause displacement of the person, facing of most difficult situations, difference with brahmins etc.

The Vrischika Jupiter is noted to give the person happiness of mind, powerful office, worship of gods, and brahmins, and getting of the good of sacrifices etc.

The Dhanur Jupiter will give the person many children, money, success in undertakings, costly gems, cloths, friends, and great fame.

The Makara Jupiter is noted to cause destruction of wife, children, money, house etc., anger of the kings, loss of ability to think what next to do, life in other places, difference with all and increase of enemies.

The Kumbha Jupiter will give trouble to cattle, increase in enemies, trouble to his relatives, always facing difficulties and loss of wealth.

The Meena Jupiter is noted to give the person during his dasha worldwide fame visit to the places of pilgrimage, imparting sophisticated knowledge, good results of the performance of sacrifices, success in the acquirement of house, lands, money etc.

Dasha of Saturn

Saturn posted in the Mesha rāsi during his dasha will give the person destruction of lands, money etc., increase in the number of enemies, death of cattle etc.

The Vrshabha Saturn will give during his dasha success in agriculture,increase in cattle, excess wealth and unusual things.

The Mithuna Saturn will give during his dasha all round improvement, house, money respect from kings, world fame and lasting happiness.

The Karkātaka Saturn will give during his dasha many difficulties, increase in the enemy circle, always sick and difference of opinion with own people.

The Simha Saturn will give during his dasha anger of kings, and facing of many difficulties, despised by all and increase in the number of enemies.

The Kanya Saturn will give many comforts, love of kings, fame and happiness.

The Thula Saturn will cause kingship, protection of the strong, and worldwide fame and respect.

The Vrischika Saturn will make the person mad, suffer loss of respect, increase in enemies and despised by all.

The Dhanus Saturn will make the person worship teachers, and brahmins, get prosperity of relatives, marriage etc. auspicious celebration in the house etc.

The Makara Saturn will give the person wealth of many kinds of corns, associations with superior people, etc.

The Kumbha Saturn will make the person possess cars and journey, love and trust of equals, happiness amongst relatives, corns money and fame, world fame etc.

The Meena Saturn will give the person some times sadness and some other time happiness, differences with teachers, fallen in the social regard by following jobs not carried out by his ancestors.

Dasha of Mercury

Mercury posted in the Mesha rāsi will give during his dasha landed property, unusual respect from the relatives, special ornaments made out of gems, happiness from wife, children and cousins etc.

Mercury posted in the Vrshabha rāsi gives during his dasha association of dance and music festivals, witty temperament, world-fame, learning, authoritative job and happiness.

Mercury in Mithuna rāsi during his dasha will give the person great learning, comforts equal to kings, much interest in music, comforts of wife and children, success in all undertakings, and improvement in all respect.

Karkātaka Mercury will cause during his dasha much insult from relatives, hatred of people, unsuccessful works, arguments with teachers and brahmins and loss of responsible job.

The Simha mercury will give the person lordship of town, respect from kings, traveling in the mountains and forests etc.

Mercury in the Kanya rāsi is noted to give the person fame, essence of kingdom, sophisticated ornaments, prosperity of wife, children and relatives etc.

Thula Mercury is stated to give the person many vehicles, friendship with kings and their equivals, allotment of houses etc. without any effort and cohabitation with prostitutes.

The Vrischika Mercury will cause the person to hate all, experience destructions of lands and brothers and face immense difficulties.

The Dhanus Mercury will cause winning in wars, getting of a kingdom, a great administrator, gold and silver ornaments, good and costly garments, always a progressive outlook and spend time in hearing music.

The Makara Mercury will cause wealth, love of relatives, hearing the recitation of the scriptures, enjoy time, friendly with the kings, authoritative talk, respect in the assemblies of kings and prosperity of friends.

Kumbha Mercury will give the person houses and elephants, garments, gold ornaments, good and tasty food, enjoyment of music, happiness of wife, children and friends, and great fame.

Meena Mercury is noted to give during his dasha failure in one's job due to differences of opinion with own people. Unhappy due to the death of wife and children, death of own people, displacement and extreme difficulties.

Dasha of Kethu

Kethu in the Mesha rāsi will give during his dasha destruction of cattle, horse, house etc., displacement from the place of one's birth, quarrel with kings and or their equals, and difficulties for own people.

Kethu in the Vrshabha rāsi will give during his dasha all round prosperity, getting of gems and jewels, costly garments, increase in landed property, housing etc., money, corn etc., winning over the enemies in wars, visiting pilgrimage centres, respect from learned people, and performing of sacrifices etc.

The Mithuna Kethu will give horse, elephants, cars, lordship over villages or towns, wisdom, world-wide fame, and most obedient.

The Karkātaka Kethu is noted to give displacement from birth place, destruction of cattle, bath in the Ganga river and success in spells, getting of gems and jewels etc.

The Simha Kethu will give the person friendship with kings, respect in the assembly of kings, happiness due to the discussion of Vedas and Vedangas, association with people of drama, dance and music and happiness derived out of seeing the dance, hearing music etc.

The Kanya Kethu is noted to give destruction of house, wife, children, happiness, etc., will be the target of anger of kings, danger from fire and weapons; and loss of the religious merit etc.

In the Thula rāsi, Kethu is noted to give excess of money, happiness of wife, children and friends, always enjoying, and happy due to the association with relatives.

The Vrishcika Kethu is noted to give destruction of enemies, loss of respect, increase in the enemy circles, loss of money and facing poverty and loss of cattle etc.

The Dhanus Kethu is noted to give friendship with kings, profiting by house, landed property etc.; always enjoying the discussion of Vedas and Vedanta; getting of gems and jewellary and happy with wife and children.

In Makara rāsi Kethu will give during his dasha many difficulties, sickness to wife and children, loss of job and displacement, despised by people and always sick.

Kumbha Kethu is noted to give the person great fear, quarrel with his equals, fear from poisons and weapons, and doubtful in all undertakings.

The Meena Kethu is noted to give the person spending time in the study of the scriptures, world-fame, respect from all, costly garments, corns, cars etc.

Dasha of Venus

During the period of Venus posted in the Mesha rasi the person will get appointment with the government; friendship with kings and officers; living in beautiful houses and palatial buildings, wearing of sophisticated garments, earn much of gold and silver and respect and fame from all corners of the world.

In the Vrshabha rāsi Venus will give cattle, horses, cars and association with prostitutes, many relatives and rulership of a town etc.

In the Mithuna rāsi Venus will give happiness due to wife and friends, endowed with children and relatives, living with pomp in his birth station, a supporter of close relatives, obtaining of lands, garments, jewels etc.

The Karkātaka Venus is noted to give the person displacement, removal or suspension in his job, living in different lands, unsuccess of all undertakings, disturbed mind, quarrel with women and others, loss of money and despised by all.

The Simha Venus will give the person anger of kings, quarrels with kings or their equals, spend money on account of quarrelling and sad due to that spending, complain against his own wife and lose family happiness, wandering in the mountains and forests, destruction of house, servants etc. and facing unsurmountable difficulties.

The Kanya Venus is noted to give difference of opinion with spouse, removal from job, destruction of cattle, house and other properties and unhappiness due to quarrels with others who have come to know his plans etc.

The Thula Venus will give the person money, friendship with kings, happiness due to wife and children, exercise his power of job in his land, success in all undertakings thought by him, world-fame and immense happiness.

The Vrischika Venus will give the person many many difficulties, hatred of cousins, hatred of his wife and her relatives, destruction of money, suffer from mental torture due to being despised by all.

Dhanur Venus will give the person world-fame, worship of gods and brahmins, enjoy the fruits of the sacrifices, enjoy time hearing to the Purānas̄ and religious discourses and always happiness.

The Makara Venus will give the person chariots drawn by horses and elephants, travelling in foriegn countries, suffering from the loss of happiness due to wife, respected in the court of king and in assemblies, and joy of all success.

The Kumbha Venus will give the person knowledge about the scriptures, happiness due to wife and children, joy of getting house etc., friendship with kings, getting of gems and jewels, and garments and always enjoying happiness.

The Meena Venus will give the person kingship or its equal, profit from gems and jewellery, endowed with the cars, horses and elephants, enjoy the happiness of wife, children and good residence etc., increase in cattle and wealth of corns and all round prosperity.

Though a general outlook has been presented above with regard to the results of grahas posted in the different rāsis during their periods, it is generally to be contended that the effects will be having direct bearing on the strenght of the grahas and the bhavas.

Bhukti Phala

Sūrya Dasha

During the Sūrya dasha Sūrya bhukti- if the Sun is posted in the kendras or trikonas or own house or exaltation house, then the person will undertake visit to pilgrimage centers and will have the darshan of many gods and goddesses; will be pleased by the king, get good health, improvement of land and housing properties, happiness of wife and children, happiness due to carrying of liking jobs, auspicious celebrations in the house, happiness due to the hearing of music, visits to prositutes, happiness due to witnessing of dance, respect from king to his relatives, always surrounded by relatives, enthusiasm due to the relatives from paternal side, travelling, getting of pearl ornaments, visiting unusual things, getting of royal insignia and always happy with the kings and getting all round prosperity from them.

If the Sun is posted in the 6th, 8th and 12th from lagna at birth and posted in the quarters of enemy houses or the house of debilitation, the person will suffer displacement, quarrels with cousins, enemity with close relatives, anger of kings, destruction

of house and property, loss of wealth, anger of wife and children, headache and stomachache, always sick, fear from thieves, fire and weapons, are obtained. If the Sun is aspected by cruel and bad planets, the person will indulge in sinful acts, great fear, sickness in the body, displacement, destruction of all undertakings, loss of wealth, enemity with relatives doing the job of the king, and madness.

If the Sun-who is the lord of bhukti- is seen by the lagna lord, then the person will have health, wealth, marriage, interview with the king, etc. will take place. If the Sun is combined with the lagna lord then the person will have increased wealth, knowledge etc. If the Sun is associated with the lord of the fourth house, the person will acquire vehicles, landed property and house, animals etc. If the Sun is either aspected by the Moon or associates with him, the person will get garments, enemity with maternal relatives, headache, etc. etc.

If the Sun is aspected by or associated with Mars, then the person will develop enemity with cousins, increase in the circle of enemies, stomachache, and destruction of any kind of undertakings. If the Sun is seen or associated with Mercury then the person will get interest in worshipping of gods, improvement in the job,wealth, expertise in business etc. If the Sun is aspected or associated with Jupiter, then the person will get progeny, auspicious celebrations in the house, collection of grains etc. If the Sun is aspected by Venus then there will be marriage and other celebrations in the house. If the Sun is aspected by or associated with Saturn,then destruction of house and property, death to wife,loss of agricultural produce, quarrels with servants, and displacements, etc. are indicated.

In the sub period of Moon in the Sūrya dasha, if the Moon is in the lagna kendras or trikonas or in his own house or in the house of exaltation, then the person will have marriage, auspicious celebrations in the house, increase in wealth, plenty of corns, improvement in the housing and landed property, collection of

domestic animals, getting of vehicles, etc. If the Moon is in friendly quarters or exaltation house or in his own house, and endowed with strength, then the person will have happiness of wife, excess of wealth, increase in progeny, respect in the court of the king, success in all undertakings by the blessing of the kings, etc. If the Moon is weak and posted in the 6th,8th or the 12th houses and is aspected by cruel and bad planets, then the person will suffer loss of wife and children, enemity with people, quarrels with servants, difference of opinion with the kings and thereby incurring their displeasure, destruction of wealth and cattle etc.

If the Moon is aspected by the Sun, then the person will have displacement, fear from the kings, quarrels with all, loss of wealth, always sad, etc. If the Moon is aspected by Mars, then the person will get injuries from weapons, imprisonment, loss of enemies, etc. If the Moon is either aspected or associated with Mercury,then the person will become an expert in business, associated with relatives, happy having success in all kinds of undertakings and always feeling joy. If the bhukti lord Moon is aspected or combined with Jupiter then the person will get progeny, improvement in the landed property and housing, co-habit with pregnant lady, and carry out jobs of his interest. If the Moon is aspected or combined with Venus then the person will get great learning, wealth, improvement in land and housing, getting of a wife and children and auspicious celebrations in the house. If the Moon is seen or aspected by Saturn, then the person will have loss of domestic animals, destruction of house, displacement and going to other lands, quarrels with all people, etc. If the Moon is posted in the 6th, 8th or the 12th rasis, then the person will fear from water (drowning sensation), always sad, sick and removal from the place.

If Mars is posted in the kendras or trikonas from the lagna, during his bhukti in the Sūrya dasha, the person will get landed property, increase in agriculture, getting of wealth and corns, getting of house, red garments, happiness of wife and children and success in wars. Also he may get children and gems and jewellery, if Mars

is in his house of exaltation or friendly. If Mars is posted in the 6th 8th or the 12th house and placed in debilitation, enemy houses, then the person will lose his wife and children, loss of friends, quarrels with cousins, fever and injuries from weapons and destruction of vehicles and domestic animals. He will be troubled by the king and develop differences of opinion with his spouse, unsuccessful job, increase in the enemies, always sad and incur the displeasure of the king.

If Mars is seen by the Sun or aspected by him, then the person will lose his job, get trouble from the enemies, suffer loss of wealth; if seen or aspected by the Moon then the person will get garments, ornaments, auspicious celebrations in the house, and success in all undertakings; if aspected by or combined with Mercury, then the person will get the happiness of wife and respect from the relatives, association with learned assemblies, good speech, and increase in enemy circles; if aspected or combined with Jupiter, then the person will suffer trouble from children, fever and enemity with friends; if joined or aspected by Venus, then the person will get the happiness of wife and respect from relatives, get houses of unusual nature, marriage and progeny; if joined or aspected by Saturn, then the person will get death of progeny, destruction of domestic animals, eating of bad food, or even death, trouble from the kings and enemies.

During the Sūrya dasha Rāhu bhukti, if Rāhu is posted in the kendras or trikonas, there will be loss of money and great fear for a period of two months from the beginning. There will be fear from kings and trouble to wife and children. If Rāhu is in association with or aspected by beneficial planets and is posted in the upachaya houses, then there will be increase in wealth, birth of children and auspicious celebrations in the house. If Rāhu is posted in the 6th, 8th or the 12th houses, there will be destruction to relatives and imprisonment, fear from thieves, kings and trouble to wife and children, loss of domestic animals and destruction of property; fall from a high place and fear from a king of western lands.

If Rāhu is associated with or aspected by the Sun, then there will be quarrels, displacement, disrespect, madness and loss of job; if associated with or aspected by the Moon, then the person will quarrel with his spouse, suffer from headache and stomachache, destruction of relatives; if associated with or aspected by Mars, then one will suffer from fever and injuries from weapon, quarrels with cousins and death in war; if associated with or aspected by Mercury, then there will be difficulties in the beginning followed by respect from the king, fame and auspicious celebrations in the house; if aspected by or associated with Jupiter, then one will have vehicles and garments, happiness of wife, children and relatives; if associated with or aspected by Saturn, then the person will have union with low class women, suffer many difficulties, serving the wicked and destruction of lands and domestic animals.

During the period of Sūrya dasha Jupiter's bhukti, if Jupiter is posted in the in his own or exaltation houses or in friendly houses, and is endowed with strength, then the person will have interview with the king and marriage will take place in his house; there will be profit of wealth and corns, and birth of children. The person will get all desires fulfilled from the king and his undertakings will meet with success. He will be able to accumulate lots of money and will lead a very happy life. He will follow the religious path and there will be auspicious celebrations in his house; he will be having extreme difficulties during the first three months and if Saturn is aspected by cruel planets then there will be difference of opinion at the entrance of the palace, imprisonment and even death; sudden quarrels and windy diseases and fever. If he is aspected or associated with the Sun then the person will incur the displeasure of the king. loss of job, idleness and loss of peternal relatives. If aspected by or associated with the Moon, then there will be anxiousness, headache and stomachache and quarrels everywhere. If associated with or aspected by Mars, then the person will be quarreling with his brothers, face failure in the wars and suffer great sickness. If associated with or aspected by Mercury, then the person will think of the scriptures and sciences,

associate with relatives, and there will be celebrations in his house. If aspected by or associated with Jupiter, then the person will suffer loss of wealth and his children, suffer severe body sickness and loss of relatives; and mental anxiety. If associated with or aspected by Venus, then the person will have happiness of his wife and collect good garments; he will be endowed with vehicles, ornaments etc. He will serve rich ladies. If the planets are posted in the kendras or trikonas or in the 3rd or the 11th house from the house of the bhuktinātha, then they will confirm wealth of money and corns and also improvement in lands and agricultural operations.

During the sub-period of Mercury in the major period of the Sun, if Mercury is posted in the kendras or trikonas, or in the 3rd or the 11th house or posted in his exaltation house and is endowed with strength, then the person will get respect from the king, happiness of wife and children, trust of equals, and help the relatives; he will be able to speak well, brave mind, collection of garments and ornaments, worshipping of gods and teachers, worshipping of parents, success in all undertakings due to the blessing of the king, getting of unusual things and collection of gems etc. and the person will suffer bad results in the beginning and happiness in the middle of the period and difficulties in the end part of it. He will be rendered weak.

If the bhukti lord is associated or aspected by the Sun then the person will get fever, reeling sensation, displacement and fear of the king; if Mercury is associated or aspected by the Moon, then the person will be able to study Sāmkhya and Yoga etc. and derive happiness through musicians and dancers; if combined or aspected by Mars, then the person will suffer death of wife and loss of lands, hate food and get headache and also defective sight; if combined or aspected by Jupiter, then the person will get children, garments and ornaments and money from the king; if aspected by or associated with Venus, then the person will get vehicles, happiness of wife and success in the desired undertakings; if associated or aspected by Saturn, then the person

will get servants, cows and buffalows, and success in jobs. If the grahas are posted in the kendras or konas or in the 3rd or the 11th house from the bhukti lord, then they will get the person wealth, help to relatives, beautiful house, auspicious celebrations in the house, success in wars, great enthusiasm, gems and ornaments, garments, learning, visit to pilgrimage places and interview with great people.

During the period of Kethu in the dasha of the Sun, if Kethu is posted in the kendras or tikonas or in the 3rd or the 11th houses and is aspected by or associated with beneficial planets, then the person will take bath in the pilgrimage places and have the darshan of the gods in temples, will get fame and name; will have much enthusiasm, will get blue coloured things and worship the gods and teachers; he will get the lost money and be a devotee of Skanda. If combined with lagna lord, then he will get money in the beginning and feel unhappy in the middle and the end. He will hear the news of death of his relatives. If Kethu is posted in the 6th, or the 8th, and combined with bad planet, then he will suffer from sickness due to dents, genitals etc. and suffer displacement, death of friends and of his father.

If combined or aspected by the Sun, then father will contract disease and there will be great fear to the person, foreign tour and loss of wife and children; if combined or associated with the Moon, then the person will be happy with bed pleasures and good food, success in undertakings and good health and progress on the domestic side; if combined or aspected by Mars, then there will be trouble from enemies, quarrels and wrath of the king as well as displacement; if combined or aspected by Mercury, then the person will help his relatives, get happiness of wife and children, great learning will be pursued; if combined or aspected by Jupiter, then the person will be healthy and get money, birth of children and success in undertakings; if combined or aspected by Venus then happiness of wife and wealth, learning and association with dancers and musicians are indicated; if combined or aspected by

Saturn then quarrels and wrath of king, sadness and trouble from fire and malabsorption syndrome are indicated.

If the planets are posted in the angles and triangles or the 3rd or the 11th houses, then wealth is indicated; the person will get respect from the king, health and collection of garments and ornaments is also indicated; he will get children and house and collection of money from various sources and effortless success in undertakings etc. If the Planets are posted in the 6th or the 8th houses from the bhukti nātha or combined with cruel planets, then during the antara period of such planets, there will be loss of money due to kings, loss of place of birth, destruction of cattle, lands etc. quarrels with widows, fear from thieves and fire, and quarrels with all people etc. If the planets are posted in the 2nd or the 7th house from the bhukti nātha, then great sickness will ensue and to get rid of it worship of the Sun is recommended.

During the sub period of Venus in the major period of the Sun, if Venus is posted in the angles or triangles from the lagna, or posted in his own or exaltation houses, then the person will get vehicles, great confirment from the kings, health and auspicious celebrations in the house and association with relatives, improvement in agricultural produce, lands etc. Visiting pilgrimage places and worship of gods and teachers etc. will accrue. If Venus is posted in the 6th or the 8th or the 12th rāsi or combined with bad planets, then during his bhukti period the person will suffer from bodily ailment, develop difference of opinion, failure in undertkings, fear in wars, loss of lands and wife, loss of cattle and relatives, loss of garments and ornaments and theft of things etc. are indicated. If aspected by or associated with the Sun, then trouble from sickness and weapons, bad conduct and displacement are noted; if combined or aspected by the Moon, then increase in the happiness of wife and children, health and success in all types of undertakings are noted; if combined or aspected by Mars, then injuries due to weapon, quarrels with windows, fear from cousins are to be noted; if combined or aspected by Mercury, then the person will render

help to his relatives, foreign tours, collection of ornaments and getting of house are indicated; if combined or aspected by Jupiter, then great fear of enemies, sickness, failure in undertaking, and expenditure through house are indicated; if combined or aspected by Saturn, then service to wicked people, difference of opinion with brothers, etc. are indicated.

If planets are posted in the kendras or konas or the 3rd and 11th houses from the bhukti natha, then good results will accrue. If the planets are posted in the 6th, 8th, or the 12th houses and placed in their house of debility and combined or associated with bad planets, then bad results will accrue. If placed in the 2nd or the 7th house, then there will be health troubles; if posted in the 8th house or combined with the lord of the 8th house, then there will be accidental death.

Chandra dasha

The minor period of Chandra in his own dasha, if posted in the angles or triangles from the lagna, indicate that the person will get respect of kings, marriage and children. The king may bless him with the lordship of a village and lands, vehicle and even kingship, if only the Moon is in his exaltation sign or in his own house. If the Moon is in any triangular house and is combined with Jupiter, the person is sure to get kingdom and great happiness and fame and name. If the Moon is full, then the results will be complete and the person will command an army; if he is combined with the lords of the ninth and the tenth houses, then the person will get horses, elephants garments etc. and worship gods and teachers and think of doing good jobs. If the Moon is combined or aspected by bad planets, or posted in the 6th, 8th or the 12th houses and is also posted in the house his debilitation, then the person will suffer loss of money, displacement, anxiety, tiredness, difficulties, difference of opinion with the administration, and travel in the direction indicated by the placement of Moon. The person may involve in wars in that direction, may incur the loss of his army and get injured by weapons, and may win the war. He

will suffer the death of his spouse, relatives and great difficulties and will meet his king. If he survives, he may live long. If the Moon is associated with the lord of the second or the seventh or the 8th house, then the person may be sick, anxious, and meet unnatural death. The person may give white cow or buffalo in gift and perform mrityunjaya japa to get over the calamity.

During the sub-period of Mars in the major period of Moon, if Mars is posted in the angles or triangles from the lagna, the person will get wealth and respect from the king, he will get garments and ornaments; he will succeed in his undertakings; there will be improverment on the domestic front, lands and business; if Mars is in his own house or in the house of his exaltation, then his brothers will prosper and he will get fame and name. If he is posted in the 6th, 8th and the 12th houses and combined or aspected by bad planets, then the person will do sinful acts, and trouble from the king will follow; he will experience great sickness in the body and will become mentally unsound; his equals also will feel bad and he will live in foreign lands; he will quarrel with all and may suffer from fever or injuries to his body; he will meet with great difficulties. If Mars is aspected by beneficial planets or combined with them, then the person will get domestic animals, his wealth will improve, and he will have plenty of corns; he will get vehicles, and house. He may be endowed with children.

If combined or aspected by the Sun, then the person will have his job improved or he may get promotion in his job; if combined or aspected by the Moon, the person will be active and enthusiastic; if combined or aspected by Mercury, then the person will think of scriptures and sciences and he will help his relatives and become learned; if combined or aspected by Jupiter then the person will be healthy, wealthy and worship gods and pious people; if combined or aspected by Venus then the person will get wife, children and money, he may return to his native place and will be highly benefited; if combined or aspected by Saturn,then the person may suffer from fever, dysentry and he may be berieaved of his close

friends and relatives. If it is the minor period of the second lord combined with the lord of the seventh in the major period of the 6th or the 8th or the 12th houses, then accidental death of the person is noted; as a remedial measure Skanda-Pancākshari japa or worshipoing of the Sun along with Nāgadāna has been recommended.

In the minor period of Rāhu in the major period of the Moon, if Rāhu is posted in the angles or triangles, then the person will have in the beginning beneficial results including destruction of enemies followed by great fear of thieves, fire and the administration; he will suffer from the destruction of domestic animals, death of relatives, quarrels and anxiety. If Rāhu is combined with beneficial planets or aspected by them, then the person will get money, prosperity, happiness from western countries and wealth. If combined or aspected by the lord of the 8th house, then the person will suffer from diseases of the anus; if Rāhu is posted in the 3rd or the 11th houses, or combined with beneficial planets or posted in his house of exaltation, then the person will get money, house, landed property, garments and ornaments, visit pilgrimage places, interview with teachers and worshipping of gods etc. If Rāhu is posted in the 6th, 8th or the 12th houses and combined with bad planets, then the person will suffer from disease, fear, loss of wife and children, loss of equals, anger of relatives and displacement; if he is posted in the 2nd or the 7th, then there will be accidental death for which as a remedial measure one may perform mrityunjaya japa, giving away a goat etc.

During the minor period of Jupiter in the major period of Moon, if Jupiter is posted in the kendras or the konas, or in the 3rd of the 11th houses from the lagna kendra, or if he is posted in his own or exaltation houses, then the person will get much money, affection of the king, confirment of desired objects by the king, get children and health, get fame and learning, think about gods and performing of Yagnyas, garments and ornaments, domestic animals, help to relatives and success in all places and

undertakings. If Jupiter is posted in the 6th, 8th or the 12th, or in his house of debility or combust, the person will do sinful acts, develop difference of opinion with teachers, suffer displacement, anxiety, sudden quarrels, loss of house and lands, loss of garments and vehicles, quarrels with cousins, and abortion to his wife.

If Jupiter is combined or aspected by the Sun, then the person will suffer from fever, arguments, quarrels and war and increase of enemies; if combined or aspected by Saturn, then the person will be healthy, happy, and get money, garments, wife and children; if combined or aspected by Mars, then the person will meet with failure in the war, quarrels with cousins, loss of agriculture and domestic animals; if combined or aspected by Mercury, then the person will think of the Vedas and Shāsthras, get sophisticated house and be a devotee of Mahāvishnu; if combined or aspected by Venus, then the person will get the happiness of wife and children, and many ornaments; if combined or aspected by Saturn, then the person will suffer loss of son, loss of money, destruction of wife and quarrels with servants. Beneficial results including getting of unusual and sophisticated things from foreign lands will be accrued if the bhukti lord is posted in beneficial houses and aspected by beneficial planets. Undesirable results will happen if the bhukti lord is posted in the 6th, 8th or the 12th houses from the dasha lord. Posted in the 2nd house or the 7th houses or associated with the lord of the 8th house will cause accidental death; in order to get over this one is recommended to perform the worship of goddess Laxmi and Durga.

From now onwards, the beneficial positions mean the posting of planets in the angles and triangles, 3rd of the 11th house or own or exaltation house and beneficial aspects mean aspect from Mercury, Jupiter, Venus and full Moon; unfavorable or non- beneficial positions mean the 6th or the 8th or the 12th houses and the 2nd, the 7th houses and house of debility; unfavourable aspects mean the aspects of the Sun, Mars, Saturn and weak Moon.

During the Saturn's minor period in the dasha of Moon, the beneficial Saturn will give the person association with his relatives, health, wealth, money, vehicles, success in jobs, happiness, visit to pilgrimage places and moving to the western directions meeting with people of affection, great happiness to his own king and he will derive happiness through a king of shūdra origin, getting of domestic animals and servants etc. Non beneficial Saturn will cause in the first five months sickness, death of equals, loss of domestic animals, quarrels with kings and ministers, loss of relatives, opposition from the servants, union with low class women, displacement and committing of sinful acts.

Combined or aspected by the Sun the person will suffer the death of his father, wrath of the king, loss of the wealth, loss of job; by the Moon the person will gain respect of the king, getting of garments and meeting with loved people; by Mars the person will suffer from injuries from weapons, quarrels with cousins and troubles from the king; by Mercury the person will think of Vedas and Shāstras, prosperity to maternal uncle and collection of garments and ornaments; by Jupiter the person will suffer from the death of his son and mental sickness, derailment of mind, and displacement; by Venus the person will have the happiness of his wife and respect of relatives, collection of garments and ornaments and promotion in job; if Saturn is posted in the second or the seventh house there will be accidental death; the remedial measure for this is recommended to give away a she buffalo and goat and perform Vishnu Sahasranāma.

If Mercury is placed beneficial from the dasha lord Moon, during his sub period the person will get milky food, respect, garments and ornaments, association with learned assemblies, profit in business, getting of children, increase in wealth by putting effort, increase of cousins, discussions with learned people, help of friends and earning of money from various sources, getting of golden garments if Mercury is posted in the 3rd or the 11th houses, increase of wealth in his house, and getting of desired

objects. Non-beneficial disposition of Mercury will result in differences with friends and imprisonment, loss of wife, children, lands and friends, difficulties for his king and displacement and many difficulties, quarrels in foreign lands and loss of domestic animals, sickness and anxiety and loss of all undertakings.

Combined or aspected by the Sun, Mercury will give during his bhukti increase in the royal jobs, improvement in his job, prosperity on paternal side; by Moon, collection of garments and ornaments, success in undertakings and auspicious celebrations in the house; by Mars quarrels, anxiety, increase of enemies and cousins, and death of equals; by Jupiter the person will resort to worshipping of gods and teachers, get increase in relatives and get wealth, love of the king and great happiness; by Venus one will get vehicles, garments, and enjoy music and get a sophisticated house; by Saturn death to maternal uncle, difference of opinion and loss of relatives, and loss of servants.

If Mercury is having any connection with the death house by the combination of the lord of the house of death or his aspect or himself being posted there and being aspected by bad planets, then there will be accidental death; to get over the calamity, worship of Laxminārāyana is recommended.

The Kethu bhukti in the Chandra dasha when Kethu is beneficially posted will cause the person to maintain good health, increase in landed and housing property, increase in the number of servants, success in undertakings, lordship over villages or towns, happiness of wife and children, increase in agricultural produce, facing thieves, collection of garments and ornaments, respect from the king and increase in auspicious jobs, fulfillment of all desires through a benevolent king, association with relatives, worshipping of teachers and gods, and name and fame. Opposite results will take place if Kethu is posted in non-beneficial positions. He will suffer the machinations of friendly enemies, sudden quarrels, entry of prison, fear of thieves, kings and fire.

If combined or aspected by the Sun, Kethu will give trouble from poison, weapon and fire, loss of job and death of equals; by the Moon the person will suffer loss of materanl side, loss in agricultural operations and mental anxiety; by Mars one will get the fear of weapons, poison and fire, fever and loss of lands and houses; by Mercury the person will get association with relatives, expertise in business, and meeting with doctors; by Jupiter the person will think of the scriptures and auspicious celebrations in the house and friendship with equals; by Venus the person will meet with the loss of his wife, loss of vehicles, wealth and lands; by Saturn the person will suffer from dysentery, union with low class women, and lot of sadness during saturdays.

To get over the non-beneficial results of Kethu, chāga-dāna or giving away of goat is recommended.

During the Venus sub-period of the Moon's major period if venues is posted in beneficial positions, then the person will realise onset of auspicious things and success everywhere. He will get ornaments, and much money, birth of children, and respect of the king's court, success of desired job and meeting with the king on Fridays, getting of scents and happiness of women. If Venus combines with the Moon, then the person will get a kingdom, respect of the king, increase of children and grandchildren, respect or relatives and accruel of wealth. If Venus is disposed adversely, then the above results will be otherwise.

If combined or aspected by the Sun, then Venus in his bhukti will cause trouble from the king, loss of job and idleness, and destruction of agricultural produce; by Moon the person will get horses, ornaments, and getting of desired objects; by Mars the person will quarrel with people and suffer loss of money, fear of business and difference of opinion with relatives; by Mercury the person will meet with relatives, get happiness of wife and children, and will obtain vehicles; by Jupiter the person will be healthy, will be blessed with children and success in undertakings;

by Saturn the person will suffer from the quarrels of servants, loss of domestic animals and loss of money.

Non beneficial results of Venus bhukti will also include in sudden sickness and results opposing the above readings. In order to remedy them one is recommended to perform Rudra pūja and gift away a buffalo.

During the minor period of the Sun in the major period of the Moon, if the Sun is beneficially posted, then the person will get his lost kingdom, auspicious celebrations will take place in his house, acquirement of lands etc. through friendly kings, accruel of wealth and suffer from fever at the end of the bhukti, good health of wife and increase in children, increase in paternal relations, etc. are indicated. If the Sun is posted in non-beneficial houses, then the results of the bhukti will be adverse. The person will suffer from bilious and urinary tract diseases.

If combined or aspected by the Moon, then the person will have his maternl side destroyed, suffer headache and stomachach and quarrels with relatives; by Mars, the person will witness quarrels with cousins, destruction of land and corns and death of equals; by Mercury the person will meet his relatives, get a sophisticated house, and hear philosophical discourses; by Jupiter the person will get much money and wealth, health and fame, and success in wars or arguments; by Venus the person will get the happiness of wife and children, get horses and vehicles much wealth and happiness; by Saturn the person will be put to much difficulties and suffer fear of enemies, incur the displeasure of the king and suffer displacement.

If the Sun is posted in adverse positions then the person will suffer travelling in foreign countries and mental derailment and posted in the 2nd and the 7th the Sun will indicate accidental death. To overcome this difficulty the person is noted to gift the pratima of Durga and perform Durgājapa and gift away a cow.

Kuja Dasha

During the sub period of Mars in the major period of Mars, if Mars is posted in favourable positions, then the person will suffer diseases in the body and will end up with happiness towards the close of the bhukti period. During the bhukti period he will involve in the difference of opinion with cousins and brothers, get birth of children, collect ornaments, respect from the king, etc. Adversely disposed Mars during his bhukti will give the person increase in the circle of cousins, deep sickness, loss of lands and corns, troubles from enemies and kings, death of equals, and close relatives, loss of wife and children etc.

Combined or aspected by the Sun, Mars will give the native fever, wrath of the administration, and displacement; by the Moon; the person will have auspicious celebrations, success in undertakings, getting of wife and children and money; by Mercury the person will think of the Vedas and the Shāstras, sudden getting of a house, and meeting with prostitutes; by Jupiter the person will get health and money, be a devotee of Shiva and get success in undertakings; by Venus the person will get vehicles and lands, respect from equals, and collect gems and garments; by Saturn the person will get windy diseases, suddeh quarrels and union with widows. Posted in the 6th or 8th house Mars will cause diseases in the body and mind; in order to get over this, gifting away of an oxen is recommended along with performing Subrahmanya japa.

The sub-period of Rāhu in Mars desha will, if posted favourably give the person forts and visits to pilgrimage places, great happiness to his own king, prosperity to wife and children and destruction of cousins and enemies.

In the beginning of the bhukti there will be medium kind of results and fully realised at the end of the bhukti. This period will ensure taking bath in the Setu (Rameshwaram) and travelling to foreign countries; the person will suffer due to the difficulties of wife side people and also fear of thief during travel. Later he will get

desired results and he will make the king happy. Rāhu adversely posted will cause fear of fire, and injuries.

Combination or aspect of Rāhu with the Sun will result in sickness or injury to body and mental instability, loss of wealth and respect and death of equals; with the Moon, indicate that the person will have his maternal side put to difficulties, disrespect and sad mind as also destruction of lands; with Mars the result will be that the person will suffer from injuries and wounds, failure in undertakings, quarrels and sadness; with Mercury the results will be that the person will enjoy other women, help his relatives, and meet success in all jobs; with Jupiter the result will be that the person will be interested in pursuing learning, get horses, and have union with pregnant women; with Venus the results will be that the person will get vehicle, clothes, and carry out auspicious celebrations; with Saturn the results will be that the person will suffer loss of his brothers, loss of relatives, sickness of his body and displacement as well as fear from administration.

If Rāhu is posted in the 2nd or 7th house from the dasha lord or the lagna, then one may suffer accident or death. This can be overcome by performing Mrtyunjaya japa and gifting away of a buffalo.

During the sub period of Jupiter in the major period of Mars, if Jupiter is favorably posted, then the person will be blessed with all comforts and materials by the king. If Jupiter is associated with dashānātha i.e. Mars, then there will be loss of agricultural produce; discussions with kings and new job. If Jupiter is adversely placed, the person will suffer bad results.

If Jupiter is combined or aspected by the Sun, then the person will get money, job, children and ornaments; by the Moon, the person will get health and happiness, fame and enthusiasm, and meeting with relatives; by Mars the person will meet with loss of lands and corns, suffer from bulious diseases and pick up quarrel in the house; by Mercury the person will have maternal side prosper, respect from king and health, and collect money; by Venus the

person will collect ornaments, garments and vehicles; by Saturn the person will suffer loss of cattle, be argumentative and loss of teachers and sons.

If Jupiter is associated with the 2nd or the 7th lords, then there will be accidental death due to high fever. As a remedial measure performing Shivasahasranāma is recommended.

During the sub period of Saturn in the major period of Mars, if Saturn is placed favourably, then the person will be able to get money, improvements in agriculture, wife and children and union with low class women, serving the wicked, sinful acts, failure of undertakings, success in arguments, destruction of enemies in wars, getting of blue coloured cloths, increase in the number of servants, birth of female baby, etc. If Saturn is strong by disposition, then the person will get kingdom, increase in agricultural crops in his native land, etc. The disposition of adverse Saturn will result in the negation of the above observations and effect bad and undesirable things.

If bhukti lord Saturn is combined with or aspected by the Sun, then the person will suffer fever, headach and stomachache and will become anxiety stricken; by Moon the person will get clothes and ornaments, property to maternal side, and happiness of wife and children etc.; by Mercury the person will get to the court of a king, success in all his undertakings and getting of children and grandchildren; by Jupiter one will get the happiness of wife and children, gain of cattle and respect from the king as well as vehicles and appointment to a job and collection of money and corns.

If posted in the 2nd or the 7th house apamrithyu is noted (accidental death) and to overcome that one is advised to perform Mrthyunjaya japa.

During the major period of Kuja and minor period of Mercury, if Mercury is placed favourably, the the person will be exposed to the hearing of good novels, will get a mind to gift things and

become religious and get fame, excellent food, vehicles, garments, cattle, and perform sacrifices, he will get unusual things and will get to the court of the king, he will succeed in his undertakings and carry out auspicious celebrations in his house, he will do good business and meet with great and pious people. Adverse Mercury will cause travelling in foreign lands, contracting diseases, heart trouble, disrespect, displacement, loss of cattle, quarrel with friends and relations etc.

If such Mercury is combined or aspected by the Sun, then the person will get money through the king, collect gems and jewels, get his desired things done; by the Moon the person will get increase in the prosperity of maternal relations, health and house, learning and money ; by Mars, the person will suffer from fever, difficulties and death of equals; by Jupiter, the person will get children, meet brahmins and visit temples; by Venus the person will get the happiness of wife and collect gems and jewellery, vehicles, cloths and ornaments; by Saturn the person will have his lands and crops destroyed, sudden quarrels and trouble from his equals.

If Mercury is posted in the 2nd or the 7th house then the person will suffer from bodily ailment; this can be overcome by resorting to worshipping of the Sun god and performing Vishnu Sahsranāma and gifting away a horse.

During the minor period of Kethu in the dasha of Mars, if Kethu is favourably placed, then the person will get limited happiness and limited profit, more expenditure than earning in the beginning of the bhukti period after which there will be much money, great happiness and respect from the king. Cordial relations will be maintained with his brothers and he will get good job; he will undertake visiting pilgrimage places to take holy bath and will worship teachers and brahmins; he will get fame and name; he will get his desired jobs done and meet with success everywhere. The adverse placement of Kethu will result in the trouble of poison, thieves, etc. and always feeling sleepy,

difficulties to wife and children, opposition from close relatives, living in others house and union with widows etc. to the person.

If Kethu is combined or aspected by the Sun, then the person will have expenditure through the king, trouble from the kings and thieves, headache etc.; by the Moon, the person will suffer the death of his mother, untimely meals, differences with relatives and friends; by Mars the person will get diseases and mental sickness, quarrels everywhere and get injuries caused by enemies; by Mercury the person will be able to discuss the meaning of the Shāstras, he will be a reader and writer and associate with prostitutes; by Jupiter the person will get children, increase in money and corns and success in jobs; by Venus the person will meet with the loss of wife and pick up quarrels with others, loss of vehicles, lands and relatives, by Saturn the person will quarrel with low class women.

The accidental death indicated by the placement of Kethu in the 2nd or the 7th can be overcome by resorting to Sri Rudra japa and shānti-karma followed by the gifting of goat.

During the minor period of Venus in the major period of Mars, if Venus is posted in favourable positions, then the person will get a kingdom or a good administrative job, great happiness, vehicles etc. If Venus is combined with lagna lord, then there will be happiness of wife and male and female children, health, wealth and luck. If Venus is posted in adverse positions, then the results will be different.

If combined or associated with the Sun, then the person will suffer accident, death of wife and differences with all; with the Moon the person will have cents and increase on the maternal side as well as getting unusual or exceptional things; with Mars, wife will have abortion, difference of opinion with relatives and increases in the enemy circles; with Mercury the person will advance in learning and help his relatives and will shine as a good speaker; with Jupiter, the person will have health and get wealth, association

with the learned and happiness due to a friendly king; with Saturn the person will lose job, suffer anxiety and much difficulties.

If Venus is posted in the 2nd and the 7th, then the person will get severe disease which can be overcome by doing repetition of Vanadurga mantra and gift the idol of Durgādevi.

During the bhukti of the Sun in the dasha of Mars, if the Sun is posted in favourable signs, then the person will undertake piligrimage to holy places, he will get money from the king's court, he will suffer from headache; he will accrue the good of performing sacrifices, meet with success in all undertakings, blessed with children and wealth from friendly king, respected on the Sundays and collection of garments and ornaments. Death of father, displacement, bilious diseases,difference of opinion with friends and relatives, fever, idleness and extreme difficulties are indicated if the Sun is posted in adverse positions.

If combined or with aspected by the Moon, the person will get wealth and happiness, great fame and name and success in all kinds of jobs; by Mars the person will get injuries, trouble to wife and children and increase in the circle of enemies and cousins; by Mercury the person will get good weapons, help his relatives, and get respect in the assemblies; by Jupiter the person will get children, happiness of wife and money and help from friendly king; by Venus the person will get vehicles, unusual things and meeting with relatives; by Saturn the person will suffer destruction of cattle, loss of servants and trouble to wife and children.

If Venus is posted in the 2nd or the 7th houses then the person will meet with accidents or death to overcome which he need to gift away a golden lotus.

During the bhukti of the Moon in the dasha of Mars,if Moon is posted in favourable positions, then the person will get royal insignia, auspicious celebrations in the house, grand music in the house and association with musicians and dancers, vehicles and

lands, garments and hoarded money or jewellery. Adverse results accrue if the Moon is posted in the unfavourable houses.

If the dasha lord is aspected or combined with the Sun, then the person will get happiness through the king, unusual things and loss of wife and relatives; with Mars, the person will suffer fever, arguments and quarrels and loss of land; with Mercury, the person will get sophisticated house, increase in relatives and respect from the king; with Jupiter the person will get children, wealth, learning, fame, money and great happiness; with Venus the person is assured of the happiness of wife and children, success in wars and fights, gems and garments; with Saturn the person will get the loss of servants, displacement and death of equals.

If the Moon is posted in the 2nd or the 7th house, accidental death is indicated; this can be overcome by performing Durgā-Dāna.

Rāhu Dasha

During the bhukti of Rāhu in the Rāhu dasha, if Rāhu is posted in favourable houses, then the person will get kingdom or good government job, money, respect from relatives, journey to holy places and visit to temples, unusual things, meeting with wife and children, auspicious celebrations, lordship of village or towns, increases in lands and agriculture, happiness of his own king; getting wealth through women and union with widows etc. If the Moon is placed adversely, then the person will meet with unfavourable results.

If combined or aspected by the Sun, then the person will get high fever of typhoid type, loss of domestic animals, quarrels everywhere; by the Moon, the person will cause difficulties to his mother, suffer sadness and disrespect, fear of wars etc.; by Mars, the person will get sudden quarrels, fear of thieves, poisons etc. and loss of equals; by Mercury, the person will get fear from his own people, and sudden quarrels; by Jupiter the person will have quarrels with brahmins, anger of his equal and trouble to his

children; by Venus the person will have his wife sick, loss of vehicles, and loss of money and corns; by Saturn, the person will have his servants quarrel among themselves, loss of agricultural produce and death of equals.

If posted in the 2nd or the 7th house, then accidental death is noted; this can be averted by resorting to Nāga-Dāna i.e. gifting away of the idol of a hooded snake of noble metals.

During the minor period of Jupiter in the major period of Rāhu, if Jupiter is posted in favourable houses, then the person will get respect of the king and great happiness, destruction of enemies and great fame, his prosperity will increase day by day and he will get vehicles, money, lands, cattle, house etc., he will, meet with the loved ones undertaking travel to western directions or south-western directions, he will succeed in his undertakings and he will return to his native place, he will worship the brahmins and visit holy places, he may get the lordship of village and visit temples, he will be blessed with children and get excellent food etc. If Jupiter is posted in adverse positions, then the person will face unfavourable results. He will suffer heart attack, loss of job etc.

If combined or aspected by the Sun, the person will quarrel with the king, suffer loss of money and anxiety, and displacement; by the Moon, the person will get garments and ornaments, and all royal insignia from the king; by Mars, the person will get bilious diseases, fall from a high place, and injuries and wounds; by Mercury the person will take interest in learning, get a sophisticated house and be a devotee of Mahāvishnu; by Venus, the person will get garments and ornaments, vehicles and palanquins, and fulfilment of his desires; by Saturn the person will suffer the loss of his servants, increase in enemies, and difference of opinion with cousins. If Jupiter is otherwise disposed, then the person may suffer culpable failure of memory and madness and all round loss.

If posted in the 2nd or the 7th then the person will meet accidental death; this can be overcome by resorting to Shata- Rudra Japa and gift a golden idol of Shivamūrthy.

During the minor period of Saturn in the major period of Rāhu, if Saturn is posted in favourable houses, then the person will suffer the anger of the king, loss of domestic animals, enemity with Mohammadens and the Pancamas, disrespect from all sides, loss of bravery and money, suffering from various sickness and all round failure. If Saturn is with hershāmsha, then the person will improve the villages, associate with wicked people, get good shoes and ankle ornaments, and get profit from the business of iron and steel; he will get the trust of the king of Turkey and get money from friends. If Saturn is posted in the 6th, 8th or the 12th, then the person will meet with success in western directions and will get rid of sickness and death; he will get money from brothers if combined with beneficial planets; if associated with non-beneficial planets, then the person will meet with difficulties and get rid of them travelling to the western directions and get blue horse etc.

If combined or aspected by the Sun, the person will suffer the destruction of paternal side, suffer from eye and head diseases, displacement and loss of money; by the Moon, the person will meet with destruction of his maternal side, quarrel with all, and suffer diseases; by Mars, the person will get injuries and wounds, specially by explosion of bomb like things, loss of brothers and difficulties to equals; by Mercury the person will be interested in learning , writing and lecturing and in the science of numbers; by Jupiter, the person will have union with widows, quarrels with brahmins, difference of opinion with all; by Venus, the person will meet prostitutes, get rare things and happiness through a friendly king.

If Saturn is posted in the 2nd or the 7th houses, then accidental death is indicated; this can be overcome by resorting to Durgā Pūja.

During the minor period of Mercury in the major period of Rāhu, if Mercury is placed in favourable positions, then the person will be able to meet the king travelling westwards, will be happy from a king who likes the person, auspicious functions will take place in the house, the person may get a sophisticated house and new appointment, get profit from agricultural operations, get plenty of cattle etc. If Mercury is posted in adverse positions, then the person will face many difficulties.

If Mercury is combined or aspected by the Sun, the person will suffer from fever, displacement, and fear of enemy in the war; by the Moon, the person will have happiness of his mother, success in all undertakings and association with musicians and dancers; by Mars, the person will suffer injuries, distorted mind and sickness to wife; by Jupiter the person will have happiness, plenty of money and cattle etc.; by Venus the person will get money and corns, vehicles and clothes etc.; by Saturn, the person will suffer loss of servants, loss of agricultural produce and quarrel with all.

If Mercury is posted in the 2nd or the 7th bhāva, then accidental death is indicated; in order to remove this calamity, gifting away of Srimūrthy is recommended.

During the sub-period of Kethu in the major period of Rāhu, if Kethu is posted in favourable positions, then the person will get all royal insignia, happiness of wife and children, success in undertakings, and get plenty of money. If Kethu is adversely placed, then the person will suffer many difficulties.

If Kethu in combined or aspected by the Sun, then the person will suffer fever, trouble from fire and poison, and fear from enemies; by the Moon, the person will have difference of opinion, loss of maternal uncle; loss of studies and learning and slow thinking; by Jupiter, the person will suffer loss of wife and children, loss of the knowledge of Shāstras and despise the brahmins; by Venus the person will get his wife sick, unite with widows and suffer loss of undertakings; by Saturn the person will lose servants, get trouble to wife and children and quarrel with all.

If Kethu is posted in the 2nd or the 7th, then the person will meet with accidental death; to get over this calamity one may gift away an idol of hooded snake.

During the minor period of Venus in the major period of Rāhu, if Venus is posted in favourable houses, then the person will get government appointment, good clothes, vehicles, unusual things, gold, gems etc., blessings of all comforts from a liked king, increase in the circle of friends, auspicious celebrations in the house, happiness of wife and children, birth of new children, getting of house and cattle etc. Posted in adverse houses, Venus will cause many difficulties to the person.

If combined or aspected by the Sun, the person will suffer loss of money through women, opposition from the paternal side, diseases of the eyes etc.; by the Moon, the person will get good food, prosperity to maternal side, and success in wars; by Mars, the person will think of the Vedas and the Shāstras, differences with the king or the administration, and loss of undertakings; by Mercury, the person will get to the learning of the Vedas and sciences, great happiness and helping the relatives; by Jupiter, the person will be blessed by children, auspicious celebration in the house, health and perfect happiness; by Saturn, the person will suffer loss of servants, differences with friendly king, and travel in different lands.

If Venus is posted in the 2nd or the 7th. then untimely death is noted to avert which one is recommended to perform Durgā dāna.

During the minor period of Ravi in the major period of Rāhu, if Ravi is posted in favourable positions, then the person will get the respect of king, limited happiness, lordship over villages, happiness of wife and children. If the Sun is associated with the lord of lagna or the lord of the 9th bhāva, then the person will get all royal wealth and will be extremely happy; he will get a kingdom, plenty of money, vehicles etc.; if combined or aspected by the Moon, then the person will gift away plenty of food, respected by equals, and gets clothes and ornaments; by Mars, the

person will quarrel with other women, meet with loss of brothers and suffer injuries from weapon and poision; by Mercury the person will get golden clothes and ornaments, increase in money and agricultural produce and help his relatives; by Jupiter, the person will think of the Vedas and sciences, perform sacrifices and worship teachers and gods; by Venus, the person will collect gems and unusual things and will be happy through a friendly king; by Saturn, the person will meet with the loss of servants, loss of lands and cattle and serve the wicked persons.

Untimely death is noted if the Sun is posted in the 2nd or the 7th bhāva. This can be overcome by resorting to the worship of the Sun and gifting away til and lotus of noble metals.

During the minor period of Moon in the major period of Mars, if Moon is favourably posted, the person will succeed in all jobs, will get married or there will be marriage function in his house; if Moon is adversely posted then the person will suffer wrath of the king and loss of mother etc.

If combined or aspected by the Sun, then the person will suffer fever, displacement and mental anxiety; by Mars the person will get injured by weapons, anger of equals and untimely death (if warranted); by Mercury, the person will get learning and fame, getting desired objects and success in all undertakings; by Jupiter the person will have the happiness of wife and children, vehicles, clothes and ornaments; by Venus the person will have the happiness of wife, and relatives, respect from an equal king and great fame; by Saturn the person will meet with the loss of cattle, union with widows, and resort to sinful acts.

If the Moon is posted in the 2nd or the 7th house, untimely death is indicated; to avoid that one is recommended to perform Mrtyunjaya Japa and gift away fire.

During the minor period of Mars in the major period of Rāhu, if Mars is posted in favourable houses, the person will get landed property, improvement in agricultural operations, getting of

golden clothes, gems and desired object; success in wars, fame and plenty of money; happiness of wife, children and brothers etc. Adverse results will be experienced with the unfavourable disposition of Mars.

If combined or aspected by the Sun, then the person will die of severe fever, meet with failure in wars, death of equals; by the Moon, the person will get happiness from a great king, failure in undertakings and loss of lands; by Mercury, the person will suffer loss of maternal uncle, loss of business and fear in all transactions; by Jupiter, the person will suffer loss of money and children, loss of bodily brightness and loss of all jobs; by Venus the person will get royal insignia happiness of wife and children, auspicious celebrations in the house; by Saturn, the person will suffer loss of lands and cattle, death of equals etc.

Posted in the 2nd or the 7th unitmely death is indicated. To avoid that one is recommended to perform Subrahmanya Japa and gift away an idol of snake of noble metal.

Guru Dasha

During the minor period of Jupiter in the major period of Guru, if Jupiter is posted in favourable positions, then the person will visit holy places and temples, perform sacrifices, birth of children, gift away food, happiness from a king, lot of improvement in agricultural operations, exhibition of learning, meeting with relatives, collection of plenty of cattle, respect on Thursdays and auspicious celebrations in the house, success in undertakings, and winning in wars. If Jupiter is with gopurāmsha and associated with the lord of the 9th bhāva, then the person will be respected by royal brahmin; if Jupiter is adversely posted, then the person will face many difficulties.

If combined or aspected by the Sun, then the person will incur the wrath of the king, he will pick up quarrels and feel tired; by the Moon, the person will get royal insignia, his maternal side will prosper and he will be happy due to a friendly king; by Mars, the

person will get increase in the enemy circle, loss of money, failure in wars and quarrels with cousins; by Mercury, the person will be happy with his wife and children, get the clothes and gems and auspicious celebrations in the house; by Saturn, the person will suffer loss of money through various means, witness quarrels with his servants and face troubles from enemies.

If Jupiter is placed in the 2nd or the 7th bhāva, then untimely death is indicated. To overcome this, one is recommended to perform Sri Rudra Japa and shānti-karma and gift away golden or silver Rudra idol.

During the minor period of Saturn in the major period of Jupiter, if Saturn is in favourable places, then the person will succeed in his undertakings, get to the court of some king, increase in cattle, lands and agricultural produce, get blue things, get happiness from a shūdra king; he will get vehicles and endowed with the prosperity of his relatives. By the end of the bhukti, the person suffers from displacement and quarrel with his people. Adverse Saturn will make the person suffer the loss of wife, children and relatives, disrespect and shame, loss of money and vehicles, and resort to serve the wicked.

If combined or aspected by the Sun, then the person will suffer from headache, loss of job and expenditure through the king; by the Moon, the person will suffer from windy diseases, death of children and loss of maternal side; by Mars, the person will get into fight during pilgrimage, going to foreign lands and loss of gems and clothes; by Mercury, the person will met with his friends, associate with musicians and suffer loss of his library and writing house; by Jupiter the person will suffer loss of son, fatigue, mental sickness and madness; by Venus the person will get the happiness of wife and perform sacrifices, he will get to the court of some administrator or king and fulfill his desires. Adverse Saturn will cause displacement and fight with shūdras, death of equals, loss of money, respect etc.

If Saturn is posted in the 2nd or the 7th house, then the person is likely to meet with untimely death; to get over this calamity, gifting away of a Krishna mrga (black deer) is recommended along with the performance of mrtyusūkta japa.

During the minor period of Mercury in the major period of Jupiter, if Mercury is posted in favourable houses, then the person will exhibit his learning, meet his relatives, succeed in all his undertakings, will get the benevolent court of a king, will get garments and ornaments, will be blessed by children, auspicious celebrations will take place in his residence, will get a sophisticated house, will bathe in the Setu (Rameshwaram); will perform sacrifices etc. If Mercury is adversely placed, then there will be increase of enemies, disrespect and loss of religious performance.

Combined or aspected by the Sun, the person will be respected by his relatives, return from abroad, death of equals; by the Moon, the person will feel happy, will get garments and ornaments and succeed in all his jobs; by Mars, the person will receive injuries from weapons, failure in the wars, and get bad food; by Jupiter the person will get to think the scriptural studies, perform sacrifice and be devoted to Shiva and Keshava; by Venus the person will be a poet and get vehicles and unite with prostitutes; by Saturn, the person will meet with the loss of servants, lands and all undertakings.

If Mercury is posted in the 2nd or the 7th houses, then the person is likely to meet with untimely death. In order to avoid this calamity, one is recommended to gift away a makari.

During the minor period of Kethu in the major period of Jupiter, if Kethu is posted in favourable positions, then the person will get fame, bravery, health, court of a king, success in mastering of spells, birth of female child, auspicious celebrations. wealth and happiness of wife, performance of sacrifice, erection of temples, bathing in holy rivers, hearing to pouranic stories, improvement in the condition of wife and children, and invitation from abroad,

marriage functions, success in undertakings, etc. If adversely placed, Kethu will cause displacement/transfer on a job, disrespect, great fear, loss of many kinds etc.

If combined with the Sun or aspected by him, then the person will spend on various accounts, suffer headache, and meet with loss on the paternal side; by the Moon, the person will suffer difficulties to his mother, displacement and fear, untimely death; by Mars the person will fear injuries of weapons in the war, quarrel with all and face disrespect as well as difference of opinion with cousins; by Jupiter the person will suffer on account of the difficulties his teacher is facing, sickness in his body, mental derailment and trouble to his children; by Venus the person will pick up quarrel with women, loss of vehicles and meeting with musicians; by Saturn, the person will suffer from diarrhoea, loss of equals and difference of opinion with close relatives.

If Kethu is posted in the 2nd or the 7th bhāva, then the person is noted to suffer untimely death. To get over this calamity the sage Mārkandeya has suggested performing worship to Shivalinga and gift away a ram.

During the minor period of Venus in the major period of Jupiter, if Venus is posted in favourable positions, then the person will get married or marriage functions will take place in his house, meeting with his relatives, getting royal insignia, happiness of wife and children, acquiring learning, marriage of daughters and sons, and great auspicious functions, he will get lordship of town, become a courtier of a king, get improvement in lands and agricultural produces, increase in domestic animals, getting of vehicles, etc. If Venus is placed adversely, then many difficulties are noted.

If combined or aspected by the Sun, then the person will acquire forts and forests, failure in all jobs, and loss of money and vehicles; by the Moon, the person will get vehicles, gems and garments, and success in undertakings; by Mars, the person will fear enemies in the war, fear of fire and theives and suffer death of

equals; by Mercury the person will think of the scriptures, get sophisticated house, meet relatives; by Jupiter, the person will think of towns and brahmins, gift food daily, and receive respect from assemblies; by Saturn the person will become anxious and suffer displacement, disrespect meted to his equals and union with bad women.

If Venus is posted in the 2nd or the 7th houses, then there will be fear of untimely demise. To get over this, one is recommended to perform the pūja and gift away the idol of Laxminārāyana.

During the minor period of the Sun in the major period of Jupiter, if the Sun is posted in favourable signs, then the person will become lord of a town or a village at the pleasure of the king, gain fame and name, collect good horses, receive respect on Sundays, receive invitation from abroad, his king will be happy and he will get gems and garments, he will be able to discuss scriptures and be a devotee of the lord Shiva, will travel in forests and forts, visit holy places, meet great men and fulfil all his desires. If the Sun is combined with the lord of the 9th bhāva, then great luck is indicated; combination with the 4th lord great happiness is assured. But the positing of the Sun in adverse bhāvas indicate untoward results.

If combined or aspected by the Moon, then the person will get rare things, happiness of mind and friendship with kings; by Mars, the person will fear injuries from weapons, death of equals and fear of poisoning; by Mercury the person will get to learning the sciences, love his relatives and get training in weaponry; by Jupiter the person will become a devotee of Shiva, will hear pouranic stories and meet the king on Thursdays; by Venus, the person will get pearls, happiness of wife and success in undertakings; by Saturn the person will suffer loss of money, mental sickness, displacement and untimely death.

If the Sun is posted in the 2nd or the 7th bhāvas, then untimely death is to be noted. This can be overcome by resorting to worshipping of the Sun and gifting away a goat.

During the minor period of Moon in the major period of Jupiter, if the Moon is posted in favourable places, then the person will get kingdom (a powerful administrative job) fame, vehicle, happiness of wife and children, success in all undertakings, religious performances and respect from kings, auspicious celebrations in the house, birth of children, various royal insignia, commanding of an army, respect from equals, plenty of corns and cattle, agricultural produce, and great comforts in the northern side of the house, and all kinds of desires fulfilled due to the blessing of a friendly king. Adverse happenings will take place if the Moon is placed in unfavourable houses, warning and aspected by non-beneficial planets. One may experience idleness, deep sickness, ill-fame, diseases of the genitals etc.

If the bhukti lord Moon is combined with or aspected by the Sun, then the person will quarrel with all and suffer dispalcement, hate the king and suffer failure in all jobs, fear of enemies in the war, trouble from fire, differences of opinion with others and death of equals; by Mercury the person will worship teachers and gods, get money from various means and become a devotee of Shiva; by Venus, the person will get costly garments and ornaments, get vehicles, and succed in all undertakings; by Saturn, the person will suffer death of equals, loss of domestic animals and fear of spirits.

If the Moon is posted in the 2nd or the 7th houses, then the person may meet accidental death; to overcome this calamity one is recommended to gift away a goat.

During the minor period of Mars in the major period of Jupiter, if Mars is posted in favourable positions, then the person will get landed property, collect horses etc., become wealthy, get children and grand children, get many servants, happiness will prevail in his and relatives houses will get plenty of cattle, he will perform sacrifices and auspicious celebrations will take place in his house, he will get invitation from abroad, happiness of wife and children, getting of money from various sources, health and visit to holy places etc. All these interpretations will be proved otherwise if Mars is placed in adverse positions. He may suffer imprisonment,

bilious troubles, foreign tours, spending of money through women etc.

If Mars is combined with or aspected by the Sun, then the person will hate the king and meet with loss of funds, he will be transferred on job and will pick up quarrel with all; by Moon the person will be happy and get plenty of money, he will enjoy the life and succed in all his undertakings ; by Mercury, the person will get a house and exhibit his speaking capacity and will meet with success in business transactions; by Jupiter, the person will get son and money, clothes and ornaments and auspicious celebrations will take place in his residence; by Venus, the person will get vehicles, gems and pearls, and money; by Saturn, the person will meet with the loss of vehicles, quarrel with people of low social stratum and difference of opinion with son of his teacher.

If Mars is placed in the 2nd or the 7th houses, then he may meet with accidents and to remedy this calamity one is recommended to giftaway gold.

During the minor period of Rāhu in the major period of Jupiter, if Rāhu is disposed in favourable positions, then the person will quarrel with all, hate the king and meet with loss of corns and money, he will develop difference of opinion with friends and children and close relatives may meet death, he may have union with widows, and his wife will face many difficulties. If Rāhu is aspected by beneficial planets, then there will be a mix up of adverse and beneficial results, he will develop difference of opinion with his brothers, he may get money in his own land. All adverse results accrue if Rāhu is disposed in bad places and also aspected by non-beneficial planets. He may contract epilepsy or possessed of spirits, or severe kind of diseases, and he will feel always fatigue.

If Rāhu is combined with or aspected by the Sun, then the person will suffer thefts and trouble from the king, untimely meals and displacement as well as unhappiness; by the Moon, the person will

suffer the death of his mother, untimely meals and always sad; by Mars, the person will face his enemy and fight, will suffer injuries from weapons and poisons and his people also feel sad; by Mercury, the maternal uncle side will flourish, he will get sudden money and success in his undertakings; by Jupiter, his wife and children will suffer, he will have union with widows and his equals will die; by Venus, the person will have his family suffer, will have union with bad women and fail in his undertakings; by Saturn, the person will suffer loss of servants, hatred of equals and death of relatives. If Rāhu is adversly placed, then the person may be transferred from one place to another, he will hate his teachers and commit sinful acts.

If Rāhu is placed in the 2nd or the 7th, then the person may be involved in accidents and to avoid one is recommended to perform tila-homa and gift away a silver buffalo.

Sani dasha

During the minor of Saturn in the major period of Saturn, if Saturn is posted in favourable houses, then the person will get vehicles, domestic animals, corns, getting of desired objects by the blessings of a king, gets ornaments, makes many friends, travelling westwards one will meet the king or his equals, one will become happy due to the benevolent acts of a king who is low in social status, success in wars, get blue clothes, health and success in undertakings.

If Saturn is combined with or aspected by the Sun, then the person will suffer headache, displacement on account of job, and wrath of the administration; by the Moon, the person will suffer death of maternal side, sad due to failure of business, and failure of all jobs; by Mars, the person will fail in wars, contract dysentry and other severe diseases depending upon the parts of the body occupancy of Saturn in the time-person; by Mercury, the person will get money through learning, love his relatives, and succeed in his jobs; by Jupiter, the person will suffer death of wife and children,

loss of money, sickness to body and mind; by Venus, the person will suffer death of wife, or abortion to his wife, sickness and quarrel with other women; if Saturn is combined with the lord of the 8th bhāva and posted in the 2nd or the 7th bhāva, then untimely death is indicated. As a remedy to avoid this calamity, one is advised to gift away til and a black cow and perform Mrityunjaya japa.

During the minor period of Mercury in the major period of Saturn, the person will benefit if Mercury is posted in favourable positions. He may get married, he will advance in his learnings, he will be helpful to his relatives and he will collect clothes and ornaments, he will be respected by his equals, he will meet with kings or equivalent persons from western countries, he will get to his house on Wednesdays if he is away from his family, he will show his expertise in business, he will succeed in wars and get desired objects and be happy. He will do Vishnu pūja and respect teachers and pious people, and his family will give him immense happiness.

If Mercury is posted in the 8th bhāva from the lagna or in other adverse positions, then the person will suffer many difficulties.

If Mercury is combined with or aspected by the Sun, then the person will develop love towards his relatives, succeed in his undertakings, and win any argument or war; by the Moon, the person will collect pearls and other gems, ornaments and get improvement on the side of wife and children; by Mars, the person will get increase of enemies in the war, quarrel with relatives and loss of jobs; by Jupiter, the person will think of scripures and worship gods and pious people and enjoy brahmin women; by Venus the person will get clothes and vehicles, get desired objects and happiness of women; by Saturn the person will suffer bad health, everywhere quarrels and many difficulties. In the period of favourable Mercury one may get the happiness through a king who is in a low social status, give food to pious people daily, and lord over villages etc. In the time of unfavourable Mercury one

may commit sinful acts, fear learned arguments and visit foreign countries.

If Mercury is placed in the 2nd or the 7th bhāva and is combined with the 8th lord, then accidential death is indicated. To avoid this calamity gifting away of a she buffalo is advised.

During the minor period of Kethu in the major period of Saturn, if Kethu is posted in favourable positions, then the person will incur the wrath of the king or administration, loss of undertakings and domestic animals, get the anger of his equals and suffer always sadness, trouble to his wife and children will accrue and he will meet with failure on jobs, he will quarrel with widow and serve the wicked people, he will incur the displeasure of the king who is socially low and also suffer displacement on account of job i.e. transfer, will meet with the loss of money and suffer disrespect and illfame and derailment of mind. If Kethu is posted in the 6th or the 8th bhāva from lagna, then the person will win the war, his wife and children will be happy, he will get improvement in job and money, will get horses and vehicles all by the blessings of a king. He may perform sacrifices and get success in the spells.

If Kethu is aspected by the Sun, then the person will be displaced, suffer loss of job, and always anxious; by the Moon, the person will get milky food, exhibit his learning, and succeed in undertakings; by Mars, the person will meet with the loss of corns and money, get things from foreign lands and will be feared of enemies in the war; by Mercury the person will advance in his learning, hear pouranic stories and succeed in his jobs; by Jupiter the person will meet the loss of his teacher's son, hate pious people and expend on many accounts; by Venus the person will get vehicles and cloths, gems and hoarded money and he will become almost a king; by Saturn, the person will suffer loss of wife and children, loss of equals and suffer from various diseases.

If Saturn is posted in the 2nd or the 7th bhāvas, then accidental death may take place. As a remedy, one is advised to gift away golden til and perform Mrtyunjaya japa.

During the minor period of Venus in the major period of Saturn, if Venus is posted in favourable positions, then the person will get married, will meet with success, he will get children, increase in relatives and auspicious celebrations in the house will be done, he will collect garments and ornaments, and will get a job liked by him or equal to his status, he will get vehicles, name, fame, success in jobs etc. If Venus is placed in adverse positions, then the person will unite with women of socially low stratum, he will suffer loss of all comforts and get disrespect and ill fame.

If combined or aspected by the Sun, then the person will meet with failur in his jobs, incur the wrath of his king and suffer mental sickness; by the Moon, the person will get gems and jewellery, good horses, sophisticated garments etc., by Mars, the person will contract severe diseases, anger of his equals and hatred of cousins; by Mercury, the person will advance in his learning of the scriptures, increase in his relatives and birth of children; by Jupiter, the person will get hoarded money (nidhi), earn the good of performing sacrifices; by Saturn, the person will suffer loss of wife side, great difficulties to his king and trouble to his king on Saturdays.

During the period of favourable Venus, the person may return from abroad and bathe in holy places; his adverse placement will cause many difficulties. If Venus is placed in the 2nd or the 7th bhāvas, then the person will meet with untimely death; to avoid it one is advised to perform Bhouga-Pancaka and gift away a goat.

During the minor period of the Sun in the major period of Saturn, if the Sun is placed in favourable positions, then the person will get kingship or its equivalent, collect gems and jewellery, gets things from abroad, respect from kings on Sundays, help his relatives, exhibit his learning and derive joy from it, destruction of enemies in the war or the opposition side in arguments, get fame by doing the job of his liking, success in all undertakings, health etc. If the Sun is posted in the 6th, the 8th or the 12th bhāva from the lagna, then the person will quarrel with the administration, get

into unnecessary arguments, become irreligious, suffer fatigue, eye disease, and get sudden fear and will meet with loss on all fronts. If combined or aspected by the Moon, then the person will suffer mental derailment, get diarrhoea, and pick up quarrel with all; by Mars, the person will suffer extra-ordinary fever and explosion of fire arms and materials, injuries due to weapons, and quarrel with low people; by Mercury, the person will visit holy places, get respect from the king on Wednesdays, exhibit his expertise in business; by Jupiter, the person will suffer bodily ailment and loss of money, abortion to his wife and anxiety; by Venus, the person will get domestic animals, collect garments and ornaments, and succeed in undertakings; by Saturn, the person will suffer destruction on paternal side, loss of servants and expenditure on various accounts. If the Sun is favourably disposed, the person will get immense happiness travelling eastwards. If he is posted in the 2nd or the 7th bhavas, then untimely death may be warranted; to avoid this calamity, one is advised to perform wroship of the Sun god and gift away a pumpkin inserted with golden Sun idol.

During the sub-period of the Moon, in the major period of Saturn, if the Moon is disposed in favourable positions, and aspected by Jupiter or combined with Mercury, the person is sure to get a kingdom now-a-days a good administrative job; he will meet with the king of western nations, his prosperity will increase and he will have many servants his parents will be happy and there will be increase of domestic animals now-a-days it may be even dogs, he will get immense happiness and success in all his undertakings. If the Moon is adversely placed and is waning and is also aspected by non-beneficial planets, then the person will suffer all calamities.

If combined or aspected by the Sun, the person will suffer headache, hatred of paternal relations, displacement; by Mars, the person will fear of war, quarrel with cousins, and get increase in enemies; by Mercury, the person will become religious minded, gift away food daily, and worship gods and the pious; by Jupiter,

the person will have grand and auspicious functions in his residence, and get all desired things due to the blessings of the king; by Venus, the person will get milky food, respect from kings, getting of new job, and membership of his king's court; by Saturn the person will suffer windy diseases, loss of his servants and domestic animals and quarrels with low class people.

In the favourable bhukti of the Moon one is also noted to get invittaion from abroad, may be for advanced studies if Mercury is combined or aspected, for job if the combination or aspect of the 10th lord is warranted, or even a visitors invitation from relatives if Jupiter and other favourable planets aspect or combine. The situation need by interpreted based on the disposition. The foreign visit may be for good or bad. The foreign visit will turn out to be bad or a punishment, if the adverse position of the planets warrent.

If the Moon is posted in the 2nd or the 7th and is combined or aspected by the lord or the 8th bhāva in any way, then untimely death is to be noted; to avoid that gifting away of a white cow and money is advised.

During the minor period of Mars in the major period of Saturn, if Saturn is posted in favourable houses, then the person will get many cousins, death of brothers, bodily ailments, transactions with cousins, journey to foreign lands, fickle mindedness, hatred of friends and relatives, imprsionment, fear of the king, death of near and dear ones, sudden quarrels and difficulty to wife and children, loss of lands and agricultural porduce, loss of equals and quarrel with kings etc. If Mars is posted in the 6th, 8th, 3rd or the 11th, then, friendship with kings, plenty of money and corns, membership of king's court, getting of desired objects, good conduct, wealth, meeting with the king on Tuesdays, prosperity to brothers, death to cousins, success in jobs, profit from domestic animals etc. are noted.

If combined with or aspected by the Sun, then the person will suffer the death of brother, disrespect and shame, illfame and unhappiness; by the Moon, the person will get wife and children,

mental happiness and learning, and improvement in the job, by Mercury, the person will help his relatives, love of his wife, learning and get sophisticated house, by Jupiter the person will suffer trouble to his children, sickness, madness and loss of job; by Venus the person will get union with women, auspicious celebrations in the house, get cloths and garments; by Saturn, the person will serve the wicked, suffer great fear and transfer on job.

If Mars is posted in angles and traingles, or in the 3rd or the 11th, and if Mars is strong by placement and by aspect, then the person will get married , enthusiastic, healthy and many good results will accrue him. If he is posted in the 6th, 8th or the 12th bhāva, then the person will meet with great difficulties. If he posted in the 2nd or the 7th, then untimely death is to be noted. To get over this, gifting away of she buffalo is advised.

During the minor period of Rāhu in the major period of Saturn, if Rāhu is posted with the lagna lord, then the person will be happy and get money. He will be happy in the beginning and will hear sad news and dificulties in the middle and the end of the period. He will suffer heart attack, loss of money and cattle. If Rāhu is in the 3rd, 6th and the 10th bhāvas and posted in Karkātaka or Vrshabha rāsis, then the person will get food and cloth from the king, will succeed in all undertakings by the grace of his lord. If Rāhu is associated with Saturn, then the person will suffer death of wife, mother and children and relatives.

If Rāhu is combined with or aspected by the Sun, then the person will receive punishment from the king and suffer loss of money, will get reeling sensation and roam in the forts and the forests; by the Moon. there will be trouble to the mother of the person and great fear, disrespect and shame; by Mars, the person will receive wounds and injuries, death of brothers and destruction due to fire; by Mercury, the person will get learning. cloths and ornaments and difference of opinion with friends; by Jupiter, the person will become irreligious, get trouble to children, loss of wealth and sickness; by Venus, the person will suffer loss of wife and

children, argument with ladies and loss of vehicles; by Saturn, the person will meet with the loss of his equals, expenditure of money through people of the lowest social stratum.

To get over the calamity of the untimely death due to the posting of Rāhu in the 2nd or the 7th bhāvas, one is noted to gift golden snake and perform Subrahmanya japa.

During the minor period of Jupiter in the major period of Saturn, if Jupiter is posted in the favourable postions, then the person will conduct auspicious celebrations to his sons and will get female children, he will also get a good and sophisicated house, and rare things as well as plenty of money, he may even become a king (a minister these days), and he will perform sacrifices, he will meet the king on Thursdays and get plenty of corns and lands and vehicles, he will perform sacrifices, he will gift away food daily, and visit holy places, and he will be able to fulfil all his desires by the grace of the king. Adverse disposition of Jupiter will result in the transfer from one place to the other, sickness and mental instability, and his enemies will increase.

If Jupiter is combined or aspected by the Sun, then the person will worship gods and pious people, will get the benefit of visiting holy place, and be a devotee of Shiva; by the Moon, the person will get lordship of a town, all kinds of royal insignia and success in wars; by Mars, the person will get corals, advancement of brothers, prosperity of lands; by Mercury the person will worship his teachers, get children and will succeed in worshipping of the lord Shiva; by Venus the person will get the happiness of women and plenty of money, vehicles, ornaments and membership of the king's court (or these days an assembly seat); by Saturn the person will suffer due to the loss of servants, sickness and loss of domestic animals and corns.

The end of the bhukti of the last planet in each of the major dasha period goes under the name Dashachidra and will be a trying time. If Jupiter is placed strong in the horoscope, it will be easy to get over this trying time. The untimely death indicated by the

placement of Jupiter in the 2nd and the 7th bhāva can be got over by resorting to Triambaka japa (Mritya japa) and gifting away of a goat, live or made of gold. This will ensure removing all kinds of difficulties and untimely death.

Budha Dasha

During the minor period of Mercury in his own major period, if he is posted in favourable positions, then the person will have auspicious celebrations in his house, will get plenty of money, will collect things from distant lands or islands, will benefit from gems and sophisticated house and will improve his job or get promotion, he will hear pourānic stories, and get sound knowledge, he will gift away food daily, will meet his relatives, will get children, happiness of wife etc. If Mercury is posted in non-benefical positions, combine or aspected by bad planets, or if he is combust or posted in the Kumbha rasi, the person will have to face many difficulties including displacement, wrath of the administration, untimely food, union with women in periods, etc.

If combined with or aspected by the Sun, then the person will get the lordship of a fort, prosperity to peternal side, and affection of the royal house; by the Moon the person will get the happiness of his wife, garments and ornaments, and good house; by Mars, the person will have increase of enemies, quarrels with cousins and failure in the business; by Jupiter, the person will be blessed with children, visit to the temples and meeting of relatives after a long time; by Venus, the person will get sophisticated garments, vehicles and job; by Saturn, the person will develop hatred to the king, imprisonment and hatred of relatives.

If posted in the 2nd or the 7th bhāva, then the untimely death indicated can be avoided by resorting to the performance of Vishnu Sahasranāma japa and gifting away the idol of Laxminārāyana made of noble metals.

During the minor period of Kethu in the major period of Mercury, if Kethu is posted in favourable positions, the person will get fame

and name, destroy his enemies in the war, get respect from a great king, vehicle, he will pursue his liking business and get prosperity to the family of his sisters, meeting with the king travelling westards and visit to temples.

If Kethu is combined with or aspected by the Sun, then the person will get headache and great fear, increase in bilious diseases and trouble from thieves and king; by the Moon, the person will suffer death of mother and mental sickness, untimely meals and loss of money; by Mars, the person will suffer death or brothers, trouble from thieves and fire and fear of poisonous snakes; by Mercury, the person will get increase of his relatives, marriage celebrations and success in undertakings; by Jupiter, the person will suffer death of children and hatred of teachers, anger of close friends and the king and death of equals; by Venus the person will witness quarrels with wife and children and with all and loss of vehicles; by Saturn, the person will suffer death of equals, loss of lands and agriculture, money and corns.

If Kethu is posted in the 2nd or the 7th bhāva, then untimely death is indicated. To avoid that, one is advised to gift away a she buffalo.

During the minor period of Venus in the major period of Mercury, if Venus is posted in favourable houses,the person will get lot of auspicious celebrations in his house, he will get royal insignia, lordship of towns, vehicles, promotion in job, happiness from a friendly king, prosperity of wife and children, getting of a sophisticated house, will get sophisticated garments and ornaments, gems and jewellery, corns etc., will receive respect from the king on Fridays, loves relatives, gets cattle and horses, and great happiness of wife. All these results will be negated if Venus is posted in adverse bhāvas and occupy his sign of debility.

If combined or aspected by the Sun, then the person will get the wrath of kings, spoil his job and suffer transfer of place; by the Moon, the person will suffer difficulties due to his mother and mental sickness. loss of all undertakings; by Mars, the person will pick up quarrel with women, sickness to his wife and hate his

brothers; by Mercury, the person will think of religious matters, get learning in sciences and scultpure; by Jupiter, the person will get children and health, fame and success in jobs; by Saturn the person will suffer loss of servants, lands and agricultural produce and money.

Favourable Venus will get the person rare things, gifting of food to the needy daily, etc. while the adverse Venus will get the person bad news from distant place. If Venus is posted in the 2nd or the 7th bhāvas, then one will involve in untimely death. To avoid this, one is advised to perform Durgā-Laxmi japa and gift away white cow.

During the sub-period of the Sun in the major period of Mercury, if the Sun is posted in favourable houses, then person will get into the court of a king, he will get many vehicles, travelling eastwards he will get success over enemies, he will get the happiness of wife and children, his paternal side will increase, he will worship the Sun and get success in spells, he will also worship Shiva and meet great people, he will visit holy places, he will meet his relatives and he will get gems and jewellery.

If he is satisfied with Mars by disposition, the person will get land in the beginning and association with the lagna lord, he will get money and happiness in the beginning and will face many difficulties in the middle and at the end of the bhukti period; he may also hear the news of death. If associated with Saturn, Mars and Rāhu, then he will get bodily injuries, failure in jobs, increase of enemies, and many many difficulties. If the Sun is in the 6th, 8th, 12th or in the house of debility, then there will be trouble from enemies, loss of money, quarrels, imprisonment, billious diseases, troubles on account of loans, headach, opposition of wife etc.

If combined or aspected by the Moon, the person will get ornament, garments and meet his teachers; by Mars the person will get corals etc., red cloths and much money; by Mercury, the person will be thinking about the scriptures, friendship with equals and meeting with relations; by Jupiter, the person will get

children, health and happiness and much money by Venus the person will get happiness of wife, ornaments and auspicious celebrations; by Saturn, the person will meet with death of his children, develop enemity with relations and loss of servants.

The favourable disposition of the Sun and his good strength may get the person appointment in government, get to philosophical discourses, get much money daily, get the happiness of family, get rare and unusual things, gift food, etc. He will meet with loss of job or suspension or change if the Sun is adversely disposed and his placement in the 2nd and the 7th indicates untimely death if combined with the 8th lord. To avoid this calamity, one is advised to perform worship of the god Sun.

During the minor period of the Moon, in the major period of Mercury, if the Moon is well disposed, then the person will get lordship of a town or a village based on the strength of the Moon, royal insignia, garments and ornaments, prosperity to relatives and friends, increase in cattle and servants; he will get rare things from abroad, and will get the happiness of wife and children. Adverse Moon indicates that the person will get shame, more enemies, incur loans, suffer loss of cattle, money and corns, hatred of wife and children, hatred of mother and quarrels with relatives and friends.

If the Moon is combined with or aspected by the Sun, then the person will be displaced on transfer, his job will make him wander here and there and he will suffer loss of money; by Mars the person will get married, will have prosperity to his brothers, and increase in relatives; by Mercury the person will learn scriptures, will visit holy places, and get money through business; by Jupiter, the person will worship his teachers and pious persons, he will be introduced into spells and will be a devotee of lord Shiva; by Venus the person will have union with other women, plenty of ornaments and success in jobs; by Saturn,the person will quarrel with people of socially low strata.

If the Moon is posted in the 2nd or the 7th, and combined with the lord of the 8th, the person may have untimely death; to get over this calamity, one is advised to do Durgā Japa and gift away silver idol of Durgā.

During the kuja bhukti in Budha dasha, if Kuja is placed favourably, then the person will get red clothes, get villages or lands, get a sophisticated residence, get increased agricultural produce, meet with his distant relatives, get done good works, blessed by a son, etc. Adverse Mars will cause great calamities including loss of wife and children, loss of vehicles, bilious troubles, loans, thefts, fall from height etc.

Combined or aspected by the Sun, the person will get into the good books of a king and derive happiness thereby, he will get promotion in his job and success in war; by the Moon, the person will get milky food, happiness of own family, metting with musicians; by Mercury, the person will meet with friends and relatives, get money from business people, and success in job; by Jupiter the person will suffer trouble from children, loss of money, hatred of teachers, mental derailment; by Venus, the person will get abortion to his wife, suffer from bloody disease and sickness to wife; by Saturn, the person will meet with the loss of servants and failure in sacrificial works.

Posting of Mars in the 2nd or the 7th indicates accidents and death, to overcome which one is advised to perform Mrtyunjaya Japa and gift away an oxen. He is also advised to perform pūja of Skanda.

During the minor period of Rāhu in the major period of Mercury, if Rāhu is posted in favourable dispositions and receives good aspect, then the person will be happy with the king and meet a new king, will be benefited by domestic animals, will bathe in holy places, will be healthy and get garments and ornaments, his relatives and friends will be happy, he will get good vehicles, and hold favourable discussions with the king or administration.

Adverse placement of Rāhu will cause many difficulties including loss of job, defeat in all undertakings.

If combined or aspected by the Sun, then the person will get headache, diseases of the eyes, and loss of paternal people; by the Moon, the person will suffer loss of wife or hatred of wife, quarrel everywhere and loss of maternal people; by Mars, the person will quarrel with brothers, cousins and hate relatives; by Mercury, the person will speak without knowledge, will discuss on the span of his life and get increase of loans; by Jupiter, the person will suffer the death of his teachers' son, dullness of mind, illhealth and loss of money; by Venus, the person will get happiness of wife and children, vehicles and auspicious celebrations in the house; by Saturn the person will be idle, sick in mind and suffer loss of servants and his wife will contract diseases.

If posted in the 6th and other favourable positions Rāhu will give favourable results including getting of rare things; if he is posted in unfavourable positions like the 8th or 12th bhāva, then ill fame, union with widows, untimely food, unsuccessful undertakings etc. will happen. If Rāhu is posted in the 2nd or the 7th, untimely death is indicated for which one is advised to perform Rudra-Sahasra-Japa and gift away a goat.

During the minor period of Jupiter in the major dasha of Mercury, if Jupiter is posted in favourable dispositions and is strong by placement and aspects, then the person will get desired objects, money, corns, meet close relatives, get to the assembly of a king, and will cause tanks, ponds and wells, and will establish a temple to lord Shiva and perform great sacrifices; he will also be blessed with sons and get high appointment, good food, success in arguments, get garments and ornaments, get rare and unusual things and return from abroad, will have happiness from a king and conduct auspicious functions in the house.

Adverse Jupiter will cause all undesirable happenings, including receival of unhappy news from long distance and himself will become a doubtful person.

If Jupiter is combined or aspected by the Sun, then the person will get money through agriculture, his money and corns will increase, and he will get money from various sources; by the Moon, the person will get cloths and will be blessed with a son, he will be happy and his maternal side will increase; by Mars, the person will succeed in wars, receive respect of the king on Thursdays, and will get landed property; by Mercury the person will get garments and ornaments, he will exhibit his learning and associate with learned gatherings; by Venus the person will get the happiness of wife and children, meeting with relatives and his king will be immensely happy; by Saturn, the person will suffer from diseases of neck, loss of servants and oppose any worship of gods etc.

The untimely demise indicated by the posting of Jupiter in the 2nd or the 7th bhāva is overcome by performing Mrtyunjaya Japa and gifting away of gold idol of Jupiter.

During the minor period of Saturn in the major period of Mercury, if Saturn is posted in favourable bhāvas, then the person will visit holy places and temples, travelling westwards he will meet kings, there will be increase on the maternal side and he will receive the affection and love of king, he will get many servants and will get to the court of a king of social low strata, he will get many lands and collect corns, cattle and gems, his relatives prosper and he will be blessed by son. If Saturn is adversely placed, then the person will leave his place and move from one place to the other, will become sick on a Saturday and his paternal side will be much affected, if the Sun is combined with or aspect him, he will get headache and will involve in a big war.

If the Moon is combined or aspect him, then the person will suffer loss of maternal people, untimely food, and failure in jobs; by Mars, the person will hate others, suffer loss of money, suffer from poisons and weapons as well as diseases of excess heat; by Mercury the person will become expert in copying or own or start a shop for copying of documents (now a days xerox machine

operation), will become good at business and meet with his relatives; by Jupiter, he will suffer due to the troubles of his children, suffer mental derailment, develop hatred towards brahmins and fail in his jobs; by Venus, the person will get plenty of profit , happiness of family and get good vehicles.

In order to overcome the untimely death indicated by the presence of Saturn in the 2nd or the 7th bhava, one is advised to gift away a she buffalo.

Kethu Dasha

During the minor period of Kethu in his own major period, if he is posted in favourable places and also rendered strong by aspect, then in his period the person will visit holy places and get good administratorship, will get royal insignia, wealth of the thieves, happiness of family, plenty of money, success in wars and auspicious celebrations in the house. Results will be otherwise, if Kethu is posted in adverse positions.

If combined or aspected by the Sun, the person will suffer loss of job, receive the wrath of the administration, and suffer headache; by the Moon, the person will suffer loss on maternal side, sadness of mind and shame and failure in all jobs; by Mars, the person will suffer fear of poison and injuries by weapons, suffer loss of job and business, his sisters family will meet with losses; by Mercury, the person will hate his relatives; by Jupiter, trouble to his teacher is noted, sickness and expenditure through women; by Venus, the person will suffer sickness of his wife , loss of vehicles, and union with widows; by Saturn, the person will suffer loss of servants, imprisonment and restraint from king.

If Kethu is placed in the 2nd or the 7th, untimely death is indicated by accident or otherwise. In order to avoid this calamity one is advised to perform Umāmaheshwara Dāna and Mrtyunjaya Japa.

During the minor period of Venus in the major period of Kethu, the person will get happiness of family, vehicles, auspicious

celebration, blessing of a friendly king, union with prostitutes, fame and name, health, help to relatives etc. If Venus is associated with the lord of the 9th house i.e. luck, then the person will get plenty of money. Adverse placement of Venus will give bad results.

If combined or aspected by the Sun, the person will reap blessings of a king, but suffer loss of undertakings; by the Moon, the person will get garments and ornaments, and vehicles; by Mars, the person will quarrel with his cousins, and suffer fear of sickness and disrespect and feel ashamed; by Mercury, the person will get learning and money, help his relatives, and get money from business; by Jupiter, the person will get sons, health, money and success in jobs; by Saturn the person will suffer loss of family, anger of equals and loss of domestic animals.

If posted in the 2nd or the 7th bhava, then the person is likely to meet unitmely death. He can get over this by performing Durgā Japa.

During the minor period of the Sun in the major period of Kethu, if the Sun is disposed favourably, then the person will get the benevolance of the king, promotion in his job, visiting holy places, worshipping of gods and pious people, meeting with holy men, increase in the family, increases in fame, success in job without effort, interview with the king on Sundays, sudden getting of money, job etc. Adverse Sun will cause shame, loss of job, transfer to other places, diseases of the eye, head and ears etc.

If combined or aspected by the Moon, the person will not get good meals, he will wear rags and incur loans in business; by Mars, the person will fear injuries from weapons in war, quarrel with brothers, and suffer theft and troubled by kings; by Mercury, the person will visit water reservoirs or water-falls, visit holy places and think of spiritual ideas; by Jupiter, the person will get the happiness of family, health, money and become religious; by Venus, the person will become extremely happy, will get deadly

disease, oppositions of servants and loss of cattle, and displacement.

The posting of the Sun in the 2nd or the 7th bhāva indicating untimely death is overcome by gifting away of an ash coloured oxen.

During the minor period of the Moon in the major period of Kethu, if the Moon is posted in favourable houses, then the person will get all round prosperity, money, respect from the king, bathing in holy places, worshipping of gods, construction of tanks, ponds and wells, health, fame etc. If the Moon is adversely placed, then the person will suffer loss of mother, troubles from the king, quarrels etc. etc.

If combined or aspected by the Sun, then the person will quarrel with all and suffer from fever, get transferred on job and incur the displeasure of the administration; by Mars, the person will get vehicles, cows, corns, money etc. and prosperity to his brothers; by Mercury the person will have happiness from progressive relatives, he will hear to many philosophical discourses and get respect from the king; by Jupiter, the person will have increase of children and lands, money and love of the kings and succeed in undertakings; by Venus the person will get garments and ornaments, vehicles and happiness of wife; by Saturn, the person will suffer loss of servants and serve the wicked. One may get during the period of favourable Moon things of exceptional nature from abroad and during the period of adverse Moon, one may be driven to foreign lands as a punishment or as a last resort. He may contract diseases, ill fame and hatred of relatives.

If the Moon is posted in the 2nd or the 7th house, then one may encounter with death; to avoid the calamity one is recommended to perform Durgā Sahasra Japa and gift away a silver horse.

During the minor period of Mars in the major period of Kethu, if Mars is posted in favourable positions, then the person will suffer from the loss of money and agricultural produce, people will

become anxious and kings prepare for wars, there will be the demise of Mandalādhipati or the regional head, and many soldiers and horses will meet with death, individuals will quarrel with relatives, and the person will suffer trouble from enemies, one may suffer tuberculosis or epilepsy, madness or mental derailment, one may meet with severe diseases and death or displacement. If posted in good amshas and aspected by beneficial planets one may experience little happiness in the middle of the bhukti but suffer in the beginning and at the end.

If combined or aspected by the Sun, then the person will get wounds, fever and suffer from explosions, will wander in the forest and will eat incompletely cooked food; by the Moon the person will suffer loss of mother and her relatives, he may get eye diseases, and contract severe sickness; by Mercury, the person may get increase of relations, for sometime he will suffer fever and hear bad news; by Jupiter, the person may suffer from sickness and forgetfulness, much loss of money and loss of cloths; by Venus, the person will get vehicles, marriage. garments and ornaments; by Saturn, the person will suffer loss of money, living in a different place and death of equals.

If Mars is posted in the 2nd or the 7th, then untimely death is indicated. To overcome that calamity, one is advised to perform Subrahmanya Japa and gifting away of a pot of til oil.

During the minor period of Rāhu in the major period of Kethu, the person will be troubled by spirits, one may suffer epilepsy and possession of spirits in the body, one may quarrel with widows, and may be troubled by lenders, one may get hatred of all and quarrel with the administration, get illfame, serving the wicked and one may suffer sickness of one's family. The person may have his lands and produce destroyed and fear a king of low social strata. He may go away to distant lands and leave all his religious performances. He may unite with widows and incur shame. These things will happen if Rāhu is posted in the angles and in the 12th bhāva. If he is posted in the 3rd, 6th or the 11th bhāvas, and posted

in the house of exaltation, then the person will get the rulership of a fort by the blessings of a king, his wife and children will be happy, his cattle and corns will improve, he will be happy, he will construct houses and gardens, and he will be interested in visiting holy places. Travelling to the west he may meet the king and he will succeed in all his jobs and get money from various sources.

If combined or aspected by the Sun, then the person will quarrel with the king and incur his displeasure, he will suffer loss of job and face reeling sensation; by the Moon, the person will be sad in mind and suffer loss on maternal side; by Mars, the person will get injuries from weapons, loss of brothers and sickness; by Mercury the person will meet with loss of money in business, commit sinful acts and suffer loss of relatives; by Jupiter, the person will hate his teacher, contract sickness and suffer loss of money; by venues, the person will not get the happiness of bed, will suffer loss of garments and ornaments and will unite with widows; by Saturn the person will serve the wicked, will witness quarrels of the servants and unite with women of low social status.

When Rāhu is placed in angles and triangles or in the 3rd or the 11th bhāvas, and aspected by or combined with beneficial planets, then the person will have success in all jobs without any effort and get respect from a king of the lowest social strate. He may resort to eating of meat (if a pure vegetarian) and also worship gods and pious people. If adversely placed, Rāhu will cause all calamities.

If Rāhu is posted in the 2nd or the 7th bhāva, then the person will meet accidental death. In order to avoid this calamity, one is advised to perform Mrtyunjaya Japa and gift away a big pumpkin as per the Shāstras.

During the minor period of Jupiter in the major period of Kethu, if Jupiter is placed favourably and gets the aspect of beneficial planets, then the person will visit holy places, meet relatives, get respect from equals, conduct auspicious celebrations in the house, get blessed by son, get money and corns, get lordship of a village

or town by the grace of the king, get respected by the king on Thursday, help relatives and worship gods and pious people. If Jupiter is posted in adverse positions, then the person will get transferred, suffer failure of job, quarrel, suffer sickness, hate pious people, despised by all etc.

If combined or aspected by the Sun, then the person will witness quarrels of his children, will suffer loss of money and disrespect and get transferred to distant places; by the Moon, the person will get appointment and promotion, vehicles, ornaments, respect from relatives; by Mars, the person will suffer fever, loss of brothers; by Mercury, the person will get to learning, will get his loans and lead a happy and comfortable life; by Venus, the person will involve with musicians and dancers, continue his learning and conduct auspicious celebrations in the house; by Saturn, the person will suffer loss of servants, death of equals and loss of corns and money. If Jupiter is placed adverse or week or aspected by bad planets, then many of the above positive results will be negated and reversed.

If Jupiter is placed in the 2nd or the 7th, unitmely death is indicated; to avoid that calamity, one is advised to gift away til.

During the minor period of Saturn in the major period of Kethu, if Saturn is posted in beneficial positions, then the person will meet with the loss of vehicles, quarrel with relatives and brothers, face the death of equals, serve the wicked people and commit sinful acts, meet with the loss of lands and corns, domestic animals etc. and his loans will increase and face failure of all jobs. In the minor period of a bad or cruel planet in the major period of another cruel or bad planet, money will be spent on many accounts, there will be displacement and difference of opinion with all, contract diseases, etc. If posted in the 6th, 8th or the 12th bhāva, or combined with beneficial planets, then there will be improvement on house side and much agricultural produce, respect from the king or his equals, getting of royal insignia, happiness of family

etc. There will be little difficulty by the end of the bhukti period involving expenditure, increase of enemies and anxiety.

If Saturn is combined with or aspected by the Sun, then the person will suffer loss of paternal people, job and get eye diseases; by the Moon, the person will suffer loss of meternal people, headache, quarrels etc.; by Mars the person will suffer loss of brothers, face enemy and suffer damage from fire; by Mercury, the person will suffer loss of son, hate his teachers and suffer loss of undertakings and money; by Jupiter the person will suffer loss of son, hate his teachers and suffer loss of undertakings and money; by Venus, the person will incur hatred of women, union with other women and loss of money; if Saturn is posted in the 2nd or the 7th bhāva, then the person will meet untimely death. To overcome this calamity, one is advised to perform gifting of Yama, the god of death.

During the minor period Mercury in the major period of Kethu, if Mercury is placed favourably, then the person will get domestic animals, birth of children, royal signs of elephants and garments (if combined with the lord of the 9th bhāva), lands and respect of the king (if combined with the lord of the 4th bhāva) etc. If disposed in adverse rāsis, then loss of money in business, wrath of the king, abortion to his wife, displacement, etc. will take place.

If combined or aspected by the Sun, then the person will get success in his jobs, get profit from his lands and produces, increase in friends and relatives and happiness of mother and all; by the Moon, the person will get money, garments and ornaments and happiness of close relatives; by Mars, the person will get fear of war, suffer thefts, poisoning and troubles from enemies, and get much anxiety; by Jupiter, the person will get children, health, friends, etc.; by Venus the person will get vehicles, marriage, lands and house; by Saturn, the person will suffer death of relatives, quarrels of his servants, and loss of corns and cattle.

If Mercury is posted in the 2nd or the 7th bhāva, then the person will meet untimely death. To avoid this calamity, one is advised to gift away a deer.

Sukra Dasha

If Venus is posted in favourable positions, then during the minor period of Venus in his own major period, one will get vehicles, lordship of village or town, garments, auspicious celebrations in the house, happiness of close relatives, getting of rare and unusal things, getting of house, getting of money from the king, destruction of enemies in wars, happiness of wife and children, etc. During the period of adverse Venus, the person will face many difficulties, including displacement, shame etc.

If combined or aspected by the Sun, the person will incur the dispeasure of the king, much travellling, headach and loss of paternal side; by the Moon, the person will get scents and good food, bed pleasures and association with musicians and dancers; by Mars, the person will quarrel with his brothers, suffer loss of all jobs and incur hatred of his ruler; by Mercury, the person will think of the Vedas and Shāstras, associated with the learned assemblies and get money through business; by Jupiter, the person will witness prosperity of his sons, health, money and worship gods and pious people; by Saturn, the person will quarrel with women of low social strata, suffer loss of lands and animals and face death or loss of paternal side.

If posted in the 2nd or the 7th bhāva, then there will be sickness to the body and mind. To get rid of this, one is advised to gift away a buffalo and perform Rudra-Pārāyana.

During the minor period of the Sun in the major period of Venus, if the Sun is posted in the 3rd or the 11th bhāva, then one will get a beneficial king, visit distant places or undertake foreign tours; one may get fever, quarrel with the administration and business; if the Sun is in the Simha rāsi or in the Mesha rāsi, then the person

may get royal wealth, gain the lost kingdom, money and auspicious celebrations in the house, gain of lands and villages by the help of a benevolent king etc.; if the Sun is posted in the angles or triangles, then there will be limited profit; the person may suffer from bilious troubles, death of relatives, fear of enemies, and some happiness in the middle and respect and fame at the end of the bhukti. If the Sun is posted in the 6th, 8th, 12th or in the Thula rāsi, then one will pick up quarrels, suffer loss of money, wrath of the king, lands and animals, quarrels with cousins and loss of job, sickness, anxiety of family, and imprisonment.

If combined or aspected by the Moon, the person will witness prosperity to maternal people, get cattle and desired objects; by Mars, the person will suffer loss of lands and corns, quarrel with women of low social strata, and with cousins; by Mercury, the person will get money and learning, happiness from relatives and birth of children; by Jupiter, the person will have auspicious celebrations, success in desired jobs and favour from all sides; by Venus, the person will suffer loss of lands and vehicles, loss of garments and ornaments and sickness of his wife; by Saturn the person will suffer from servants., death of equals and paternal people.

If posted in the 2nd or the 7th bhāva, then untimely death is indicated. To avoid this one is recommended to perform Sūrya-Namaskāra and gift away a goat.

During the sub-period of the Moon, in the major period of Venus, if Moon is posted favourably , then the person will get vehicles, royal insignia, meeting with dear and near ones, promotion in job, success in all undertakings by the grace of a king, collection of garments and ornaments, good food, functions in the house etc. If the Moon is adversely placed, then there will be loss of mother and maternal relations, arguments with women, opposition from

friends and relatives, windy diseases in the body and loss of animals, loss of job and hatred of equals.

If combined or aspected by the Sun, then there will be love and happiness from king, travels in forests and forts and suffering due to eye diseases; by Mars, the person will suffer from enemies and thieves, fear of war and quarrels with relatives; by Mercury, the person will gain learning, success in all jobs, and increase in prosperity to relatives; by Jupiter, the person will be blessed with children, derive happiness of a pious king and increase in money and corns; by Venus, the person will have auspicious functions in the house, happiness of family and gain of vehicles; by Saturn, the person will face the death of son and servants, loss of lands and corns and quarrel with people of low social strata.

If the Moon is posted in the 2nd or the 7th bhāva, then there will be fear of accidental death; this can be overcome by performing Durgā Japa and gifting away of a deer.

During the minor period of Mars in the major period of Venus, if Mars is posted in favourable houses, then the person will have the goddess of luck smiling upon him, will get the lost kingdom (now-a-days get reinstated in one's job), respect from the king, get corals etc. and red clothes, get lands and many children, get the good of performing of a sacrifice, be the head-cook of a hotel or an institution, get loss of cattle and corns, get the happiness of the family, get rid of the loans and destruction of cousins and enemies etc. If Mars is posted in the 8th or the 12th or the house of debility, the person will suffer many losses.

If combined or aspected by the Sun, then the person will suffer from fever, diarrhoea, loss of money and mental balance; by the Moon, the person will get good food, horse drawn carts, and success in all job; by Mercury, the person will face the opposition of relatives, loss of money in business and loss of maternal uncle; by Jupiter, the person will get health, money, promotion in job, and see rare things; by Venus the person will have auspicious celebrations in the house, get vehicles and promotion in one's job;

by Saturn, the person will suffer from servants, windy diseases and quarrel with all. Mars is noted to give good and favourable results when posted in the angles, triangles, 3rd and the 11th houses and aspected by beneficial planets. Otherwise he will cause immense difficulties.

Posted in the 2nd or the 7th Mars is noted to cause accidental death. To overcome this, Nāga-Pūja is recommended.

During the minor period of Rāhu in the major period of Venus, if rāhu is posted in favourable houses, then the person will get his enemies destroyed, affection of a king and enthusiasm. In the beginning of the bhukti, there will be fever due to disorder of wind in the body and indigestion; failure in jobs, sadness and travel for a period of five months; then there will be improvement in all these respects day by day from then onwards. He will succeed in all his undertakings, he will return to his native (if he is away). If he is posted in the 8th or the 12th and is aspected by cruel planets, then the person will suffer great calamities.

If Rāhu is combined or aspected by the Sun, then the person will suffer from headache, fickle-mind and wrath of the king or administration; by the Moon, the person will suffer loss of mother, untimely food, and opposition from wife; by Mars, the person will suffer from loss of brothers and lands, fear in wars and arguments, and mental imbalance; by Mercury, the person will fear his relatives, quarrel with his own people and lose money and balance of mind; by Jupiter the person will suffer loss of family, get the anger of his equals and disrespect; by Venus, the person will fall from riding a horse or vehicle, suffer loss of garments and ornaments, face the opposition of friends and relatives; by Saturn, the person will suffer from windy diseases, loss of family and loss of equals.

If Rāhu is posted in the 2nd or the 7th bhava, then accidental death is indicated. To avoid this, one is advised to perform Durgā-Japa and gift away a pumpkin.

During the minor period of Jupiter in the major period of Venus, if Venus is posted in favourable rasis, then the person will get garments and ornaments, will be blessed with children, marriage and similar functions will take place in his residence, he will succeed in all undertakings, he will meet a king or his equivalent when travelling towards north, his son will get an appointment and he will win war.

If Jupiter is posted in adverse positions, then much unhappy events will take place. If Jupiter is combined or aspected by the Sun, then the person will be happy due to a king, he will get lordship of a village and take holy bath in pilgrimage places; by the Moon, the person will get many vehicles, garments and ornaments, and get plenty of money from women; by Mars, the person will suffer loss of teachers, quarrel with all and be a shirker of responsibility; by Mercury, the person will hear great stories from the Puranas, succeed in carrying out religious works, and worship teachers and pious people; by Venus, the person will get house and vehicle, auspicious celebration and his wife may concive; by Saturn, the person will quarrel with bad women, suffer opposition of his wife and face danger to his life.

If Venus is posted in the 2nd or the 7th bhāva, then accidental death is indicated. To avoid the calamity, one is recommended to perform Mrtyunjaya Japa and gift away a pumpkin containing gold in it.

During the minor period of Saturn in the major period of Venus, if Saturn is posted in favourable places, then the person will experience good or bad in excess proportion if there be yoga. The good results may find expression in respect of an equal king, birth of female baby, success in all undertakings, always association with the kings, collect money and gems and jewellery, destruction of enemies, addition to the existing holdings of land etc.

If Saturn is combined or aspected by the Sun, then the person will get displacement, fear in all his undertakings, and quarrel everywhere; by the Moon, the person will suffer loss of mother,

draining of money through women, and displacement; by Mars, the person will quarrel with his brothers, suffer transfer of place, loss of corns and money and get the trouble of loans and injuries; by Mercury, the person will become dull, commit sinful acts, hate friends and relatives, and suffer sudden fear; by Jupiter, the person will hate his teachers, he is despised by all, and he will quarrel with all; by Venus, the person will suffer sickness of his wife, association with socially low people and enemies and lose vehicle and domestic animals; if posted in the 2nd or the 7th bhāva, then the person will meet with accidental death. To avoid this calamity gifting away of a she buffalo is advised.

During the minor period of Mercury in the major period of Venus, if Mercury is posted in favourable houses, then the person will be blessed with children, will earn money through accepted means, will get the marriage of his children performed, will get money and happiness, will succeed in all undertakings, will be happy with people, will get respect from his equals, will gift food daily to the needy etc. If combined or aspected by the Sun, then the person will suffer from bilious troubles, fever, diarrhoes, and loss on mother side; by the Moon, the person will get vehicles, respect from all the people, and collect gems and garments; by Mars, the person will suffer from the loans, loss of brothers and abortion to his wife; by Jupiter, the person will get children and lands, health and fame, and worship gods and pious people; by Venus, the person will enjoy exhibiting his learning, enjoy music and conduct auspicious celebrations in the house; by Saturn, the person will suffer from the loss of domestic animals, anger of equals and illfame.

The accidental death indicated by the posting of Mercury in the 2nd or the 7th bhava can be overcome by performing Vishnu-Pārāyana and gifting away the idol of Laxminārāyana.

During the minor period of Kethu in the major period of Venus, if Kethu is posted in favourable houses, then the person will get favourable results in the beginning of the bhukti like good food,

etc. If Kethu is posted in unfavourable houses, there will be extreme difficulties in the beginning of the bhukti for five months like suffering from bilious troubles, headache, bodily pain, etc. and the person will have favourable times in the middle and the end of the bhukti.

If combined or aspected by the Sun, then the person will fail in all his jobs, suffer diseases of heat in the body, haeadach etc.; by the Moon, the person will suffer loss of maternal uncle, garments and ornaments and in business; by Mars,the person will suffer from the fear of thieves,quarrels and diseases, loss of equals, loss of money and fear of the king;by Mercury, the person will suffer fear of relatives, loans and loss of respect and displacement; by Jupiter, the person will suffer loss of family, be idle, face many difficulties and all round fear; by Venus, the person will suffer abortion of his wife, expenditure through women, and diseases in the body; by Saturn, the person will suffer due to the anger of his servants, he will serve the wicked and suffer loss of equals.

If Kethu is posted in the 2nd or the 7th bhava, then there will be accidental death. To get rid of this calamity, one is recommended to perform Mrtyunjaya Japa and gift away a goat.

This brings us to the end of interpretations of the dasha and bhukti of a system called the Vimshottari i.e.,Vimshottarashta meaning 120 years. This interpretation is further refined and results presented by Parāsara Hora Shāshtra including prana dasha and sūkshma dasha etc.,. Also,there are other dasha systems like the Chara Dasha, Nakshtra Dasha, Kāla chakra Dasha etc.; For fear of the book becoming bulky, they are not presented and the diligent may find recourse to these in various other texts.

As observed earlier, the interpretation must be made as far as possible to suit modern conditions. Most of the literature and terminologies therein are rather outmoded and need modernisation. Respect from king etc., interpretation need be understood in terms of modern conditions and it may mean the general administration of the government or other kinds of

organisations. Sthāna calana may mean displacement of the person from one place to the other on transfer or promotion. Visit to foreign lands and roaming in different lands may need suitable interpretation as to the constructive side and punishment side. Thus, these interpretations, if rendered appropriately, will help the person tremendously to programme his or her life. Astrology is not,thus a fear creating science, but a divine path forewarning us to face the situation boldly and succeed in life's mission, with positive effect.



BOOKS FOR FURTHER CONSULTATION.

Bhārgava Nādika
Bhāvārtha Ratnākara
Brhajjātaka (varied commentaries)
Brhatparāsarahorāshāstram
Daivgnyavilāsa
Dhundirājiya
Jaganmohana
Jātakābharana
Mānasāgari
Mārkandeya Jyoutisha (in Kannada)
Nrsimhaprayoga Pārijāta
Phaladīpika
Sarvārtha Cintāmani
Tājika Nilakanthi
Yavaneshwara Tājika

Also books by Professor B.V.Raman including Hindu Predictive Astrology, Bhāvārtha Ratnākara, Three Hundred Important Combinations and How to Judge Horoscopes 2 vols,may be consulted; also, the present author's book Glimpses of Hindu Astrology and some aspects of Indology may also be consulted with advantage.

Much information is being disseminated in this field by the two magazines The Astrological Magazine edited by Professor B.V.Raman from Bangalore and Times of Astrology, edited by R.Santhanam from Delhi. These magazines may be consulted with great advantage for advanced interpretations.

Samaptoyam Granthaha.

Om Tatsat.

ADDENDUM

In the interpretation of horoscopes, the text of Phala Jyoutisha gives the data for primary interpretation. The primary interpretation needs to be refined in the light of secondary interpretation, specially based on the Graha and Bhāva balas i.e. the strength of the Grahas and the strength of the Bhāvas as has already been stated. Both the primary and secondary interpretations need be refined in the light of the tertiary interpretations which take into consideration the Gochara Phala i.e. the results of the planets currently disposed as per the Panchāngas. The tertiary interpretations also include the data from the annual progressed horoscopy and latta periods of the grahas and the combust or free disposition of the grahas. When all these considerations are given the horoscopic readings will be almost true to the facts. Neither of the primary, secondary nor the tertiary interpretations will be giving the correct results when read in isolation and it is the acumen of the interpretator to utilise all these data and arrive at the true facts.

It must be emphasised that the latta and the asta positions of the grahas are very important in interpretations, for, ignoring these details the results predicted may not come to be true facts. Seemingly favourable periods when attempted interpretations may fail for no reason of the three stages of interpretations. Hence, their consideration is very important in the interpretations of the horoscopes.

It is generally seen that the rank and file of astrologers try to interpret all the details from the Rāsi and Navāmsha kundalis, perhaps added by the Drekkāna chart. It must be cautioned that such interpretations are unwarranted and full details of the horoscope should be obtained for attempting any worthwhile interpretations. Because of such hanky panky attempts and interpretations which do not give proper results this science has become unscientific and superstitious. If any student to revive this science, he has to be cautioned about all the details mentioned and attempt with great care at the results which cannot be otherwise than true facts.

KALPATHARU RESEARCH ACADEMY
BANGALORE

The Kalpatharu Research Academy established in 1981, was inaugurated by the then Minister for Tourism and Civil Aviation, Government of India. This is an institution dedicated to the cause of preservation of heritage of India. Its broad aim is to promote Research-Oriented scholarship in the different branches of knowledge relation to the Vedas and Sanskrit. Encouragement is meant to be given through the Academy to the study of the Vedic literature alongwith traditional angas such as Jyotisha, Kalpa, Nirukta and Vykarana. It also promotes work in related disciplines, Manuscriptology, Etymogy, Linguistic Sciences, Lexicology and Literary Criticism. Generally, the Academy will help spread and promote education, culture, science, art and learning all its branches. It will be broad-based and multi-disciplinary in approach.

In order to further its main objective to encourage studies in the field of Veda and Vedanga, various Research Projects have been taken up and also major Research work on Rigveda and Agama-Kosha in several volumes. A reference library is being built up to assist the research work by the scholars engaged by the Academy and also workers in the field of Vedic studies. It is the intention of the Academy to develop as a national centre for higher learning in Vedas and facilitate the founding of a Sanskrit and Vedic University in India.

This publication is the Forty-Third of its achievements in this field.